

Millennial Star

OCTOBER 1968





Millennial & Star

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Cover Picture

In the Autumn of
the year.

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Elder Critchlow

He Was A Friend To The "Little People"

★ Funeral services were held early in September for Elder William J. Critchlow Jr., Assistant to the Council of the Twelve, who died Aug. 29, 1968, after a brief illness.

President N. Eldon Tanner, second counselor in the First Presidency, conducted the services in the Ogden Tabernacle. Speakers included Bishop Lewis J. Wallace, a long-time friend, Elder LeGrand Richards of the Council of the Twelve, and President Hugh B. Brown, first counselor in the First Presidency.

President Tanner read the letter from President McKay containing a tribute to Elder Critchlow.

"Sister McKay and I were deeply grieved to learn of the passing of our close friend and loyal associate, Elder Critchlow. I have known him all his life and have always held him in high esteem. Elder Critchlow was a true follower of his Lord and Saviour and was loyal and firm in defending His faith.

"He was an energetic and courageous worker, whose enthusiasm and love for the Gospel touched many lives and influenced many persons to walk more uprightly before the Lord. He was straightforward, ever ready to defend the right and equally prompt to denounce the wrong. . . . He was truly a noble soul."

President Brown eulogized Elder Critchlow as having "clean hands and



Elder Wm. J. Critchlow Jr.

a pure heart." And reminded that that is the type of person who will meet the Master.

"I'd like to bring you my witness that I have no fear of death, although it seems to be knocking at my door sometimes, and although I am surely aware that I will not be with you long. I bear you my witness of the immortality of the soul, that man is a child of God, that time cannot touch God's children. They are eternal, they are spiritual."

Elder Richards noted he had been in charge of the missionary work along

the West Coast of the United States, assisted by Elder Critchlow. "He, (Elder Critchlow) has left a wonderful influence upon their lives as has also his lovely companion who accompanied him. Her spirit and her devotion, and their love for each other, has been an inspiration not only to the missionaries but also the saints whom they have visited."

Elder Critchlow said on many occasions, Elder Richards quoted, "that happiness is a by-product of service." And, Elder Richards noted, that Elder Critchlow exemplified this through his fine life. Through his service his influence has touched many persons for good as he has gone throughout the Church on his assignments.

Bishop Wallace Paid tribute to his friend as "one of great honour and integrity. And in all of my close and intimate associations with him, I never at any time found anything to the contrary."

Bishop Wallace observed that Elder

Critchlow had died on the same day, August 29, as Brigham Young and at the same age 77 in years.

"Some people, you know, leave great wealth, great worldly riches, but Bill Critchlow left to his wife and family and grandchildren, a good name, which is perhaps the greatest gift or estate or treasure one can leave. . . .

"Bill was a family man. He was more concerned, I think about his family, and rightly so, than anything else; and he passed this information on to others.

"As a stake president, he would say to someone who was called to serve in his stake, 'Your first obligation is to your family, then to your calling.'"

Concluding the funeral services a chorus of Primary children sang another of his favourite songs, "I am a child of God." Elder Critchlow always referred to Primary children as "the little people."

He loved to talk to children and they loved to hear his stories.



British Athletic Association

Improvements Noted As More Than 400 Youth Participate In 1968 Finals

★ Improvements in all fields of endeavor and increased competition were noted this year at the recently conducted finals of the British Athletic Association at Manchester Stake Centre.

Pres. Dennis Livesey, president of the Leeds Stake and chairman of the BAA, was particularly pleased with this year's results.

"I feel good about this year's programme. We had more than 400 people participating, a tremendous improvement over last year's finals. The track times were very good indeed."

Equally happy with this year's finals was Pres. J. H. Weightman of Manchester Stake presidency, assistant chairman of the BAA. He said the Assembly Ball on Friday evening was "most successful. The team events registered very little difference in times. The competition was fantastic." The ball was held at Manchester University Hall of Residence.

Sister Weightman who assisted with record keeping and a host of other duties commented, "This has been a great day for youth in the Church . . . I think it is like a Church Olympics. I've seen the standard raised since last year." She explained that for the first time medals were given winners and trophies to teams. Her daughter, Christine, secretary to the BAA, aided in the big record keeping job.

Also aiding with various events were Pres. Derek Cuthbert, Nottingham, assistant chairman to Pres. Livesey; Pres. Pullman of the Southwest British Mission; Pres. Malcolm Coombs, athletic director and zone representative for the BAA; Bro. and Sis. Briant West, Bristol, table tennis; Gordon Magee, table tennis and relays; Ray Farah and Bro. Magee, football; Manchester Netball Umpires Assn., netball; Berniece West, folk dancing; Michael Mills, junior football; John Collier, basketball; Sister Jones of the YWMA, refreshments, assisted



Sister J. H. Weightman, and her daughter, Christine, were kept busy recording results of all events.

by the MIA and Relief Society.

Pres. A. Ray Curtis, Salt Lake City, Utah, regional representative for the Council of the Twelve, for Great Britain, presented awards to winners in the 63 single events and 14 team events.

The track events were staged at Reg Harris Stadium, considered one of the finest tracks in Great Britain.

Bristol District of the Southwest British Mission and London Stake garnered the most first place spots followed by Airdrie District of Irish Mission, Lincoln Branch of the Central British Mission; Plymouth Branch of the Southwest British Mission and the British South Mission.

Winners in the various events follows:

TRACK — 12-14 boys' 100 yards, J. Irving Edinburgh, group five; girls', F. Ringer, London, group one.

15-17 boys' 220 yards, P. Woodhead, British South Mission group seven; girls' A. Willis, London, group one.

Open age, men one mile, W. Adair, Drumchapel, group five; ladies, 4 x 110 yards, relay, Hyde Park, group one.

12-14 boys' 220 yards, J. Irving, Edinburgh group five.

Over 18 men, 220 yards, D. H. McGibbon, Galashiels (Scotland) group five; ladies, M. Tymon, Bristol group seven.

15-17 boys' 100 yards, R. Tate, British South Mission group seven; girls' A. Willis, London group one.

Open age men, 4 x 110 yards relay, Stockport Ward, group three.

Under 18 boys' 440 yards, P. Woodward, British South Mission group seven.

Over 18 ladies' 100 yards, M. Tymon, Bristol group seven; men, D. McGibbon, Galashiels group five.

Over 18 ladies' 440 yards, M. Tymon, Bristol group seven; men, E. Sheard, Dewsbury group four.

Open age, three miles cross-country, B. Hutchinson, Blackpool group three; 12-14, L. Jones, Liverpool group three;

FIELD EVENTS — long jump, boys 15-17, A. Hobbs, London group one; boys 18 and over, N. Jones, Bristol group seven.

High jump, boys 12-14, P. Kilby Bristol group seven; boys 15-17, R. Sherlock, Derby group two; boys 18 and over, N. Jones, Bristol group seven.

Discus, boys 12-14, P. Kilby Bristol group seven; boys 15-17, W. Cannon, Birmingham group two; 18 and over, D. Downie, Airdrie (Ireland) group five.

Shot, under 18, W. Cannon, Birmingham Group two; over 18, D. Wrenn, London group one;

Long jump, girls 12-14, F. Ringer, London group one; girls 15-17, M. Easton, Airdrie, group five; girls 18 and over, K. Hindmarsh, group seven;

High jump, girls 12-14, S. Hamer, Manchester group three; girls 15-17 S. Hamer, Manchester group three; girls 18 and over, M. Williams, Manchester group two;

Discus, girls 12-14, D. Ellaway, Manchester group two; girls 15-17, M. Easton, Airdrie group five; girls 18 and over, H. Coombs, Lincoln group two; Tug of war, Bristol, group seven

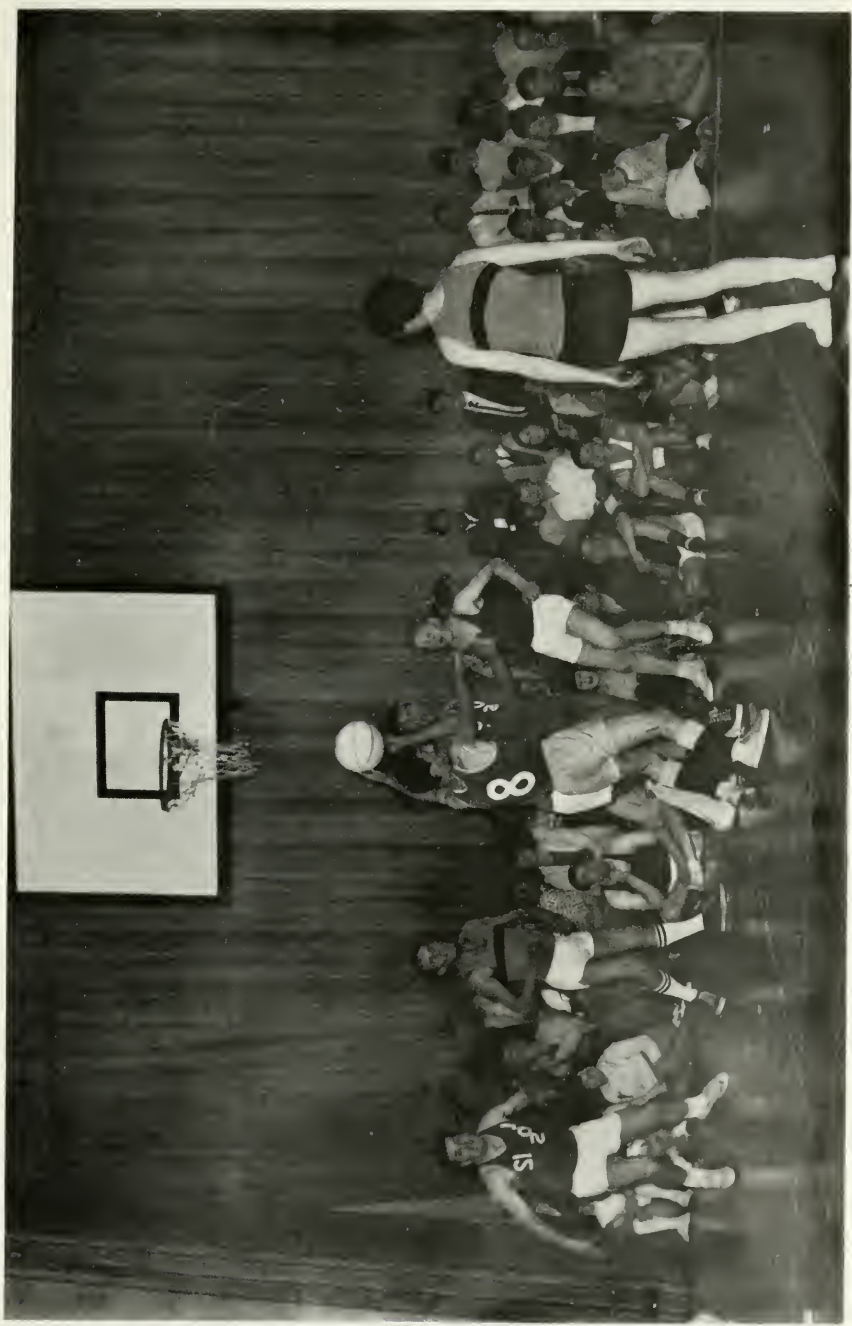
SWIMMING — 12-14 boys, 25 yards free style, P. Kilby, Bristol group seven;

12-14 girls, 25 yards back stroke, J. Towie, Plymouth group seven; 15-17 boys, 50 yards breast stroke, A. Cryer, London group one; 18 and over girls, 50 yards back stroke, S. Arnott, York group four;

15-17 boys, three x 25 yards relay, Bradford, group four;

15-17 girls, 50 yards free style, A. McGinn, Airdrie group five;

18 and over, men, 50 yards free style, M. Coombs, Lincoln group two.



Basketball finals at Manchester draw large crowd in stake centre cultural hall.

BAA Report

18 and over, men, 50 yards back stroke, M. Coombs, Lincoln group two.

12-14 boys, 25 yards back stroke, P. Kilby, Bristol Seven.

12-14 girls, 25 yards breast stroke, J. Towle, Plymouth group seven; 18 and over, ladies 50 yards free style, L. Jackson, Bradford group four;

15-17 boys, 50 yards back stroke, P. Clark, Rawtenstall group three; girls, A. McGinn, Airdrie group five.

12-14 boys, three x 25 yards, relay, Bradford group four, girls, Plymouth, group seven.

18 and over, ladies, 50 yards breast stroke, S. Wilkins, group one.

12-14 girls, 25 yards freestyle, Huli group four;

15-17 girls, three x 25 yards relay, Airdrie, Group five.

12-14 boys, 25 yards breast stroke, P. Kilby, Bristol group seven;

18 and over, men 50 yards breast stroke, R. Kerby, group one.

15-17 boys, 50 yards free style, P. Clarke, Rawtenstall Branch group three;

15-17 girls, 50 yards breast stroke, E. Hunter, Plymouth group seven.

Open age, men, four x 25 yards relay, Hyde Park group one; ladies, Bradford group four.

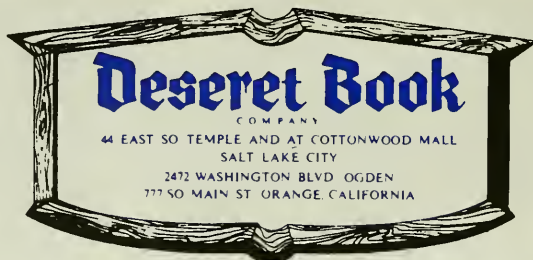
TABLE TENNIS — mens singles, R. Morrell, Bristol group seven; mens doubles, B. Dodd, M. Hughes, Stockport group three; boys singles, C. Doughty,

Preston group three; ladies singles, M. Tilehurst, Ashton group three; ladies doubles, H. Coombs, S. Rose, Lincoln group four; girls singles, P. Church, Northampton group two and mixed doubles, B. West, B. West, Bristol third, group seven.





The Assembly Ball on Friday evening preceding BAA finals was a highlight of this year's programme.



The SACRAMENT of the LORD'S SUPPER



Alan P. Johnson

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John B. Pheby, Catford

Ashley Hallwood, Croydon Branch

Nigel Banesby Rowe, Croydon

Peter Cyril Moody, Epsom Ward

Phillip Robert Onesal, Epsom

John David Fountain, Hyde Park Ward

Robert Ian Mackie, Hyde Park

Victor Wilkins, Hyde Park

Brian Goldfield, North London Ward

Ronald Lawrence, South London Ward

David Prisley, South London

Newly ordained High Priests of the
London Stake

William Reginald Middleton

Teach Them TRUTHS

By President Joseph Fielding Smith

★ No member of this Church can stand approved in the presence of God who has not seriously and carefully read the Book of Mormon, and I think I could add to that also, as far as our brethren are concerned, the Doctrine and Covenants.

We have besides the Book of Mormon and Doctrine and Covenants, another record which is priceless, as these records are, that every member of this Church ought to have read, and which I fear many have not read. I have reference to the Pearl of Great Price. It seems to me that a member of this Church would not be able to rest in peace and comfort and have a clear conscience without having knowledge by study and by faith of the standard works of the Church.

These records are priceless. The world mocks at them, but through their teachings we are permitted to come nearer unto God, get a better understanding of our Heavenly Father and his Son Jesus Christ, become closer acquainted with them and to know more in regard to the wonderful plan of salvation which they have given unto us and unto the world if it will receive the plan that will exalt us in the kingdom of God to become His sons and His daughters, receiving the fulness of that kingdom.

In closing this record, Moroni wrote

these words: "And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?"

"I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation.

"And God shall show unto you, that that which I have written is true.

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing." (Moroni 10:27-30.)

That is the counsel of Moroni as he closed his record, not only to the members of the Church, but to every soul unto whom this record comes. I bear testimony that I know that the Book of Mormon is true; that Joseph Smith received it from the hand of God through an angel that was sent to reveal it, the same who, while living in this world, finished the record and sealed it up to come forth in this Dispensation of the Fulness of Times.



The Lord has promised us greater knowledge, greater understanding than we find in the Book of Mormon, when we are prepared to receive it. When the brother of Jared went upon the mount to have the Lord touch stones to give them light to light their way across the great ocean, the Lord revealed to him the history of this world from the beginning of it to the end. We do not have it.

The following two passages of scripture from the Book of Mormon relate to this matter:

"And he" (that is, Christ) "did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away; . . ." (3 Nephi 26:3.)

All of that was written and given to the Nephites. We do not have that record, and the Lord said this—which is concerning us particularly—and Mormon

wrote it:

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." (Ibid., 26: 8-10.)

The Lord has promised that we can have that hidden record when we are prepared to receive it.

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." (Ibid., 4:6-7.)

Teach the men who hold the priesthood in their quorums, Teach the members of the Church in their meetings, and also when you visit them in their homes as home teachers. Whenever the opportunity presents itself, teach them to read and study in faith and prayer the revelations the Lord has given us that we may not be deceived and led astray by false teachers.

WORSHIP IS NOT ACCIDENTAL

★ Some claim to have found God in the wind, some in a great Cathedral. There are those who catch a glimpse of His face in the smile of a child, while others hold that the gates of heaven have opened for them—just a chink—in answer to the swelling anthems of great music.

Many of us have at some time or other experienced a thrilling moment when we have felt, heard, or perhaps even caught a glimpse of heavenly things. A moment so fleeting and so exquisite that we would have given everything we have in life to hold on to it or experience it again. It is on occasions such as this that God reveals Himself to us.

If you can recall such an occasion, or if you will believe those who testify of it, you can begin to sense the true meaning of divine worship. In this state you are primed to a point where every selfish thought and self-seeking act dissolves into nothingness. There is a light and a magnetic attraction so intense that every fiber of your being yearns for it. Nothing can hold you back from it. Wealth and possessions seem to crumble away into insignificance as your soul reaches toward that glorious beckoning promise. For one brief ecstatic moment you are engulfed in true worship!

Such an experience as this can come but infrequently at best, once in a lifetime for some of us, never at all for others. Yet like all things that are worth achieving, practice can make perfect, and such an experience can be ours if we work for it.

Even as we ready ourselves to live the law of consecration by practicing the lesser law of tithing, so by regular attendance at Sunday School and other church meetings can we condition ourselves to the art of worship. We have heard much on the need for better reverence in our chapels. But reverence is an outgrowth of worship and cannot be truly achieved without worship as a prerequisite.

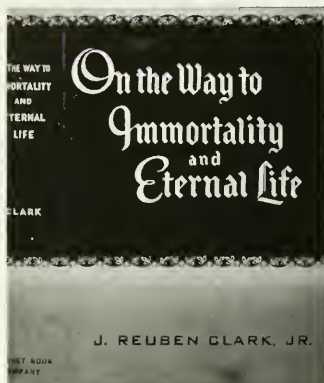
As we meet in Sunday School each Sabbath morning, could we not forget those things which hold us bound to selfish and fretful worldly cares? Might we not there devote our thoughts to the things of God and examine our lives in the light of the Gospel, seeking to evaluate where we stand in the sight of the Lord? This we can only do in quiet contemplation and in an atmosphere of spiritual introspection.

It is not our custom to take off our shoes as we enter our chapels, nor do we make gestures or bend the knee to signify that we love the Lord. But we can show Him honour and respect by seeking to meet Him there and to quietly commune with Him—to this end were our chapels erected and dedicated. Young or old, we need this experience of worship on a continuing basis, as has all mankind from the beginning of time. To practice it, to foster it, to woo it and earnestly seek after it will make it possible for us to live more closely to the Gospel standards of love for God and neighbour.

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On The Way To Immortality and Eternal Life

By the late J. Reuben Clark, Jr.

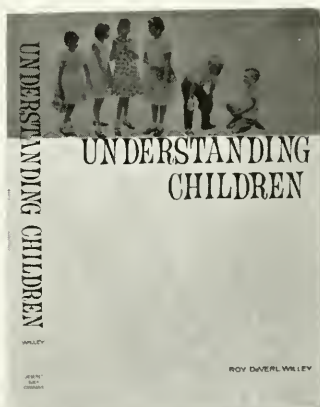
Author used his lifetime of scholarship to assemble, organize and present this significant case clarifying the historical necessity for restoration of the Gospel.

Understanding Children

By Dr. Roy DeVerl Willey

A Guide to their rearing
Designed to help parents
understand and appreciate
their children

This is a must book for
every parent or prospective
parent.



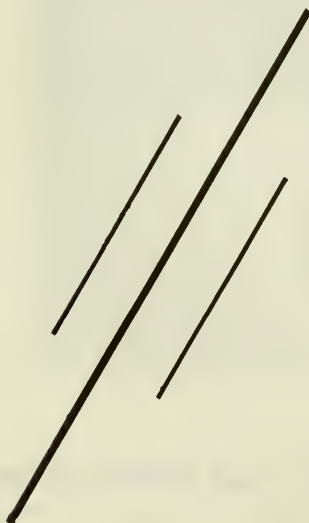
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THE MAN

By Doren L. Lucas, Hayes Branch,
Watford District

"There is no God" the man said,
As he stood before me there.
"There is no God" he muttered
"Otherwise He'd care.
He'd care for the starving children
For the men who are torn by war,
For the sick and weary nations
Who hate and love no more.
For the white man and the coloured
Who no longer understand
That they must live in harmony
Together, hand in hand.
"There is no God" the man said
As he stood before me there.
"There is no God, I know it".
And he glanced at the empty chair
She was all I had to care for,
The love of my wild young days.
God is love,—You say so"!
He looked at me amazed.



I looked at the man before me
Sick and weary in mind
"My friend, do you love your neighbour?
Have you left hate behind?
Have you used your free will wisely,
Done all that is good in life
Thanked God for His many mercies,
And blessed Him for your wife?
Don't blame God for your failures,
Don't make mock of His love,
Pick up the threads and go forward.
Be happy in His love.
"There is a God" the man said,
As he stood before me there.
"There is a God and I knew it
But I didn't want to care.
I have spent my life unwisely,
Now I wonder how I dared."
Then he quietly knelt before me
And he led us both in prayers.

The Prophet Grants Exclusive Interview On His 95th Birthday Anniversary

★ The Millennial Star takes great pleasure in printing some questions put to President David O. McKay on his 95th birthday anniversary. The exclusive

interview was conducted on the prophet's birthday by Henry A. Smith, press secretary of the Church.

President McKay, as you observe your 95th birthday, and keep abreast of world and national affairs, what today are your greatest concerns about present trends?

"As I read the daily press and national magazines and view television news broadcasts, I cannot get my thoughts off the fact that there are two great forces in the world more potent than ever before. Each force is more determined to achieve success, more active in planning, and on the one side—scheming—than ever before.

These two forces are hate and love. The forces of hate are led by Satan and the forces of love by Jesus Christ. Satan's forces are determined to destroy the free agency of man. We have noted this in the recent events in Czechoslovakia where the efforts of leaders to obtain more freedoms for their people have been destroyed by armed forces of the Communist-bloc nations. This event should be a warning to freedom-loving people everywhere in the world.

Free agency is a gift of God. It is a part of the divinity. The world does not comprehend the significance of that divine gift to the individual.

In the spirit of hate, as manifested today in the world, the very existence of God is denied, the free agency of man is taken from him and the power of the state supplanted. I do not know that there was ever a time in the history of mankind when the evil one seemed more determined to take from man his freedom. Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong.

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine

man's right of free agency, rob him of his rightful liberties, and make him a

cog in the crushing wheel of regimentation.

What about communism today, do you continue to regard it as a real threat?

Yes. Though it is not a pleasing thought, we must realize that over half the world is under the influence of hate, as manifest by the Communist group and satellities. Of concern to the Christian world is that accompanying the spirit of hate, manifest by the communistic nations, is the denial of the existence of God. In the spirit of hate these men would supplant God . . . they would destory the free agency of man.

The Communists deny Christ and the manifestation of love in His life and teachings. . . They have poisoned un-

told millions of minds against Christ . . . The free world must be constantly on its guard against the ever present communist threat, a threat which is as real as life itself.

I declare to the free world that in the message of the Gospel of Jesus Christ is Godlines, peace, brotherly kindness, and love, the only powers that will successfully combat these forces of hate and evil. . .

Men may yearn for peace, cry for for peace, and work for peace, but there will be no peace until they follow the path pointed out by the living Christ.

From the vantage point of your age and wisdom, do you have other concerns about conditions and trends?

I wonder whether we are so absorbed in our personal, too-often selfish, pursuits that we have forgotten God and what He has done for us.

It appears that we have forgotten the promises He had made that will bring us victory over evil. It seems to me that never before have the forces of evil been arrayed in such deadly formation as they are now. Few will question the fact that we are living in critical times, and that many people have lost their moorings and are being "tossed to and fro . . . with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

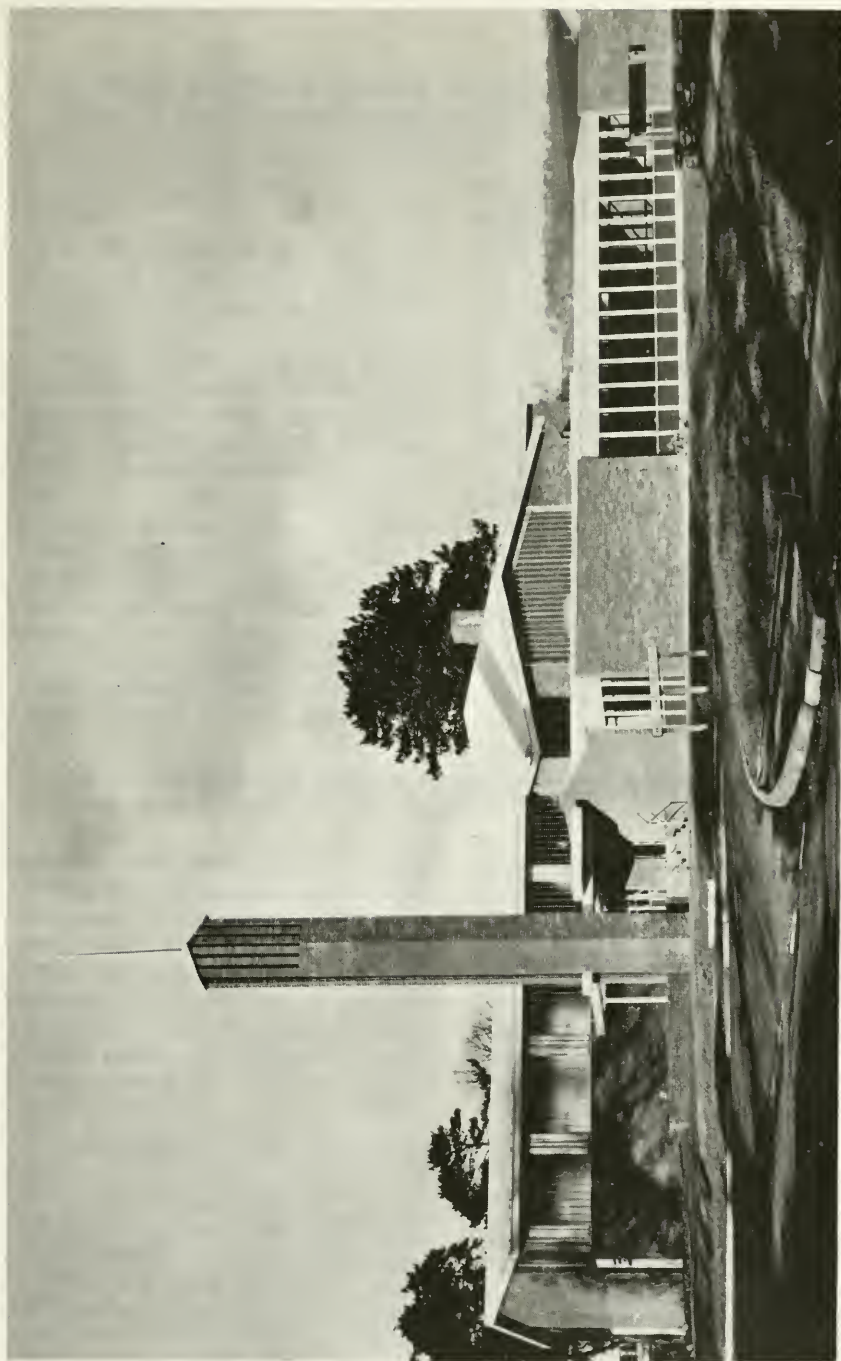
Satan and his forces are attacking

the high ideals and sacred standards which protect our spirituality.

These are first: an increasing tendency to dishonour the marriage vows; secondly, the moral decline and the mounting juvenile delinquency.

Even children are being corrupted by the ever-increasing crime wave.

I am deeply troubled over the increase in crime, assassinations, the high divorce and illegitimacy rates, the increasing incidents of venereal disease, the scandals in high office and other symptoms of private and public dishonesty and moral breakdown. The statistics we read about are frightening indeed. They are a warning that something must be done.



Chapels such as this one at Cardiff. Central British Mission, offers all types of cultural and social development through programmes planned in the beautiful new edifice.

Surely you feel that the Church over which you preside has a responsibility in combatting these evils and perhaps has the remedy for these evils?

The mission of The Church of Jesus Christ of Latter-day Saints is to minimize and, if possible, eliminate these evils from the world. It is clearly evident that we are in need of a unifying force, such an ideal is the Gospel of Jesus Christ. It explains man's life and its purpose, and has within it the spiritual uplift for which the hearts of most men are yearning.

Right thinking, upright men and women everywhere, prompted by these high Christian ideals are desirous of eliminating from our countries and communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, the narcotic habit with all its attendant evils, immorality, poverty, etc. The Church's responsibility is to seek to make both

home and community better and brighter.

It is the duty of parents and of the Church not only to teach, but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness, while violations of moral and social laws result only in dissatisfaction, sorrow and when carried to extreme, in degradation.

In this day when modesty is thrust in the background, and chastity is considered an outmoded virtue, I appeal to parents especially and to my fellow teachers, both in and out of the Church, to teach youth to keep their souls unmarred and unsullied from this and other debasing sins.

No man can disobey the word of God and not suffer by so doing.

Would you comment further on what you think is the mission of the Church?

It's mission is to proclaim to the world of the restoration of the Gospel of Jesus Christ—declaring to all mankind that God the Father and His Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith, and the Church has a mission to translate truth into a better social order, or in other words, to make our religion

effective in the individual lives of men, and in improving social conditions.

Though the Church is still young and has had to struggle through persecution, mobocracy, drivings, poverty, misrepresentations by egotists, uniformed preachers, apostates, and by a prejudiced public sentiment, it is moving steadily forward toward its world-wide destiny.

Is there any advice or counsel that you would give the membership?

I feel impressed that there is no more important message to give the young men and women and the mothers and fathers, than "to be one," and avoid things that may cause rift among members. I know that the adversary

has no stronger weapon against any group of men or women in this Church, than the weapon of thrusting in a wedge of disunity, doubt and enmity.

The challenge is before us—we cannot fail in the divine commitments

President McKay

given to us as a people. Unity of purpose, with all working in harmony within the structure of Church organization as revealed by the Lord, is to be our objective.

The seeds of discord and confusion

among the masses caused by riots and violence of all sorts make important the need of complete unity within our own ranks, as we see these world-wide disturbances tear apart the home, and undermine our very civilization.

What is your reaction as you view life today and its responsibilities?

I love life! I think it is a joy to live in this age. I appreciate and realize the accomplishments, to a certain degree, of this wonderful atomic age. Scientific discoveries of today stagger the imagination.

The age of the atom has only begun, and no one knows what exciting developments may yet unfold when the atomic research now in progress is completed. Its potential for good far outweighs its potential for destruction.

It is a glorious age in which we live. No thinking man will doubt that this age

is fraught with limitless perils, as well as untold possibilities. There are causes for real apprehension over the world conditions. As we study and learn of the increase in crime, riots and disrespect for law and order, we are alarmed.

It is because of these threatening dangers that the world should become anchored in the eternal truths of the Gospel of Jesus Christ, and realize that there are eternal verities in this changing world.

You said in 1964 that "no other success can compensate for failure in the home." Would you care to comment further on that thought?

One of our most precious possessions is our family. Home is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life.

When one puts business or pleasure, or the earning of additional income, above his home, he that moment starts on the downgrade to soul weakness. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life, and flunked in the final test of true manhood.

The poorest shack in which love prevails over a united family is of far

greater value to God and future humanity than any other riches. In such a home God can work miracles, and will work miracles. Pure hearts in a pure home are always in whispering distance of Heaven.

Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. An ever-decreasing birth rate and an ever-increasing divorce rate are ominous signs threatening the stability of the home and perpetuity of any nation.

The most vicious enemy to home life is immorality. This corroding evil is just as demoralizing to men as to women.

President Isaacson

Religion Will Play Important Part In Any Man's Life

★ Someone has said there are too many people trying to get along without God, and too many nations have turned from Christ. Religion is considered by those who know the meaning of it as the greatest blessing that can come to man. There is no place in the world that does not contain some trace of God. He has left his sacred marks everywhere, and they need only to be found to be realized.

"Religion is the bond that binds man to God. It is the golden arch that leads to happiness; destroy it and chaos will result."

Religion is playing a great part in the lives of men today, and if men would accept the true religion, there would be no war because in the gospel of Jesus Christ, one finds peace, not turmoil; love, not hatred; and the answer to the turmoil in the world and the threat of war is the acceptance of Christ and his teachings, for Jesus is the Son of God, the Saviour of the world.

The gospel of Jesus Christ will play the most important part in any man's life. "The only man who can be triumphantly hopeful in these days is the man whose heart is knit to the coming of the kingdom of God."

What price for peace? Power? "Power is never good except he be good that has it." The key to all our problems, to life itself, is God our Father. He is every man's first need. One writer has said: "Give me a light that I may tread safely into the unknown," and one replied, "Go out into the darkness and put your head into the hand of God—



President Thorpe B. Isaacson

that shall be better than a light and safer than a known way."

And this might help: "Oh, God, as I begin this day and this new way of life, I put my hand in thine. May I not miss a step with thee today; may I be controlled by thy love. May my strong urges be taken hold by thy love and turned toward thy kingdom."

What we find in life depends upon what we give life. The same skies are dull and leaden to one, but glorious with their own blue to another. So often we leave beauties and experiences of worth unappreciated and untouched, even unseen. I wonder if we could not change our lives a little and say, "Let us all be kind to one another, for most of us are fighting a hard battle anyway."

Fear Keeps Some From Declaring Faith

★ In the nineteenth chapter of John we read the story of an influential man who was secretly a disciple of Christ, but because of fear, was not openly a disciple. Those who declared themselves as followers of Christ were not popular in Jerusalem during this period of controversy. Joseph of Armathea was secretly a disciple, but his fear of what others might think or do prevented him from declaring his allegiance until after the crucifixion of the Master.

Joseph of Arimathea was a man of wealth and station in Jerusalem. We can assume that he had a wide acquaintance and was a man of influence. He was a member of the Sanhedrin, the assembly of seventy-one men constituting the supreme council of the aristocracy which administered the Jewish law. It was because of his membership in this tribunal that he was referred to as "counsellor." Mark refers to him as "... an honourable counsellor, which also waited for the kingdom of God, ..." (Mark 15:43.) He waited in the background, doing nothing to support or sustain the Master. No doubt he had heard Jesus and listened to his teachings, for we are told that he was a secret disciple of the Saviour.

When the council was called into session early in the morning, following the Last Supper and the betrayal, Joseph either abstained himself from the council or refused to vote. He took no part in the proceedings, hoping no doubt to save his own conscience. He would not Joseph, if he had taken a strong posi-



Elder Howard W. Hunter

lift a finger to condemn the Saviour, nor would he defend him openly.

There are many like Joseph of Arimathea, who do not declare loyalty to the Lord Jesus Christ, but merely "wait for the kingdom." Like Joseph they are secret followers of Jesus and halfhearted, lukewarm Christians. Secret disciples of Christ are almost in the same category as those who are antagonistic. They are much the same as persons among us today who have only a halfhearted interest in our great democratic way of life and are as dangerous to the future freedom of the world as those who openly avowed to destroy democracy.

We would have greater respect for

tion in the council and defended Jesus. We cannot assume that this would have changed the judgment or saved him from the cross, because he stated at the supper that he would shortly leave them. Nevertheless, we have respect for one who stands upon moral convictions and upholds the right.

We have more respect for one who honestly doubts than for one who fears to declare loyalty. Thomas doubted. He traveled the path from faith through the valley of doubt to new heights of faith. This is the course that many follow in life. As children we accepted as fact the things which were told to us by our parents or our teachers because of the confidence that we had in them. A little boy will jump from a high place without fear if his father tells him that he will catch him. The little fellow has faith that his father will not let him fall. As children grow older, they commence to think for themselves, to question and have doubts about those things which are not subject to tangible proof. I have sympathy for young men and young women when honest doubts enter their minds and they engage in the great conflict of resolving doubts. These doubts can be resolved, if they have an honest desire to know the truth, by exercising moral, spiritual, and mental effort. They will emerge from the conflict into a firmer, stronger, larger faith because of the struggle. They have gone from a simple trusting faith, through doubt and conflict, into a solid substantial faith which ripens into testimony. The Bible is replete with such examples. We think of Abraham in the Old Testament and Thomas in Christ's time.

Now to return to Joseph of Arimathea, the record does not indicate to us that he doubted as did Thomas. We are told he was "... a disciple of Jesus, but

secretly for fear . . ." (John 19:38.) He believed secretly because he was afraid of public opinion. Among our own people, in our communities, in our nation and throughout the world, there are secret followers of Jesus and halfhearted Christians—onlookers who have a noncommittal attitude. Why is it that so many will not commit themselves?

Joseph of Arimathea was only a secret disciple because of what others would think of him. He would not risk his social position nor the respect of his associates. It is fear that causes men to be noncommittal. They are afraid to declare their loyalty and assume active responsibility. The easy way is to let someone else be the leader and assume the responsibility. The world needs men who are willing to step forward and declare themselves. The world needs men who will lift the load of responsibility to their shoulders and carry it high under the banner of Jesus Christ—men who are willing to defend the right openly. I am always impressed by the missionaries of this Church. They are willing to accept the call to serve two years or more at their own expense and give freely of their time without monetary compensation, to cry repentance and declare that Jesus is the Christ. This is the type of devotion to principle that is needed in the world today.

How can men of conscience ignore the teachings of the Master in their daily affairs, in business, or in government? We stand by and wink at many things because we fear to do anything about them. We may be against crime or communism, but what do we do about it? We may be against corruption in government or against juvenile delinquency, but what do we do about it? We may have a belief in the gospel of

Elder Hunter

Jesus Christ, but what are we doing about it? We need to push fear into the background and come forward with a definite, positive declaration, and assume responsibility.

The pathway to exaltation is well defined. We are told to have faith—faith in the Lord Jesus Christ, and repent of those things which are not according to his teachings. After this change of mental attitude, and with firm resolution, we must declare ourselves by going into the waters of baptism, thereby making a covenant with the Lord to keep his commandments. Can we thereafter be a secret disciple? Can we stand on the sidelines and merely observe? This is a day for action. This is the time for decision, not tomorrow, not next week. This is the time to make our covenant with the Lord. Now is the time for those who have been noncommittal or who have had a halfhearted interest to come out boldly and declare belief in Christ and be willing to demonstrate faith by works.

We acquire more regard for Joseph of Arimathea as we continue to read. Although he was "a disciple of Jesus, but secretly for fear . . ." and although he was one who "waited for the kingdom of God," yet he was finally moved to action. The account continues:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded

the body be delivered.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth,

"And laid it in his own tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." (Matt. 27: 58-60.)

I wonder if there was not a tear in Joseph's eye as he placed the body of Jesus in the tomb. Surely he thought of the events which had taken place earlier on that day, when as a member of the Council he had failed to come to the defense of the Master. Should we not search our own souls and inquire of ourselves if we are loyal? Are we, too, only secret disciples of Christ?

This same Jesus who died on the cross and whose body was placed in the tomb came forth on the third day thereafter. He was resurrected and lives today—the Saviour of the world.

This is my witness. He stands before us with arms outstretched to our vision, and those same words spoken to the disciples in Jerusalem should ring in our ears:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Ibid., 16:24-25.)

EXPERIENCE

Experience is simply the name we give our mistakes.

—Oscar Wilde

World Needs To Know True Concept Of Godhead

By Elder A. Theodore Tuttle

★ "Several years ago in a seminary recognized as perhaps the greatest in this country, a doctor of divinity, who had a string of honorary doctoral degrees and who is on the board of directors of one of the largest Protestant churches in America, in lecturing to a large group of students, most of whom already had bachelor of divinity degrees, said, sympathetically:

"I know that it is difficult for you men to teach creeds which you, yourselves, do not believe, but you have the social obligation to do it."

Another man in the same institution, having about the same academic credentials, declared: "Who knows but what in the year 2004 or some other year, there will live a man who will live more perfectly than did Jesus. Then we will worship him as the Son of God, rather than Jesus. The reasons we worship Jesus as the Son of God is because he lived the most perfect life of any man of whom we have knowledge."

Does the world need the message of Mormonism? I think it needs nothing more than to know the true concept of the Godhead, to have borne upon their souls the testimony that comes through the gift and power of the Holy Ghost, that bears witness to our souls and our hearts that God does live. He is real. He is a glorified, resurrected Being, and he is our Father, and he love us. He "... so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." (John 3:16.)

Jesus is the Saviour. We declare boldly, yet humbly, to all the world that he is the Redeemer; that he atoned for the sins of man, and he is veritably the Son of God.

I am grateful that we have had restored to us today, another witness that this is so. This witness comes from the Book of Mormon. Nephi saw in vision that Mary was to be the mother of the Son of God after the manner of the flesh. (1 Nephi 11:18.) The Book of Mormon further witnesses that Jesus Christ did come to this people on this continent. It bears testimony that he lives.

I am grateful for the Prophet Joseph Smith, who said he saw two Personages stand above him in the air, and that the one called him by name and said, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

My testimony has come to me through the gift and power of the Holy Ghost. I know that God lives, that Jesus is the Christ, the Son of God. I am grateful for this witness of the Spirit to my soul.

I would plead with the parents of this Church to prepare their sons to bear this testimony to the world, the only power that will bring peace, because peace is rooted in righteousness. When the hearts of men on this earth can be prepared to receive the witness of the Spirit, all men will be brothers, and then peace can come to our hearts.

How Does The Lord Reveal His Word Today?

By Elder Thomas S. Monson

★ The Prophet Joseph Smith received the definition of truth in a revelation from the Lord at Kirtland, Ohio, May 6, 1833. "... truth is knowledge of things as they are, and as they were, and as they are to come. . . ." (D&C 93:24.)

Preceding almost every declaration of eternal truth has been a universal question; for instance, what man has not asked himself as did Job of old, "If a man die, shall he live again? . . ." (Job 14:14.) And what man has not found comfort in the answer which the angel gave to Mary Magdalene and Mary, the Mother of James, when they approached the tomb to care for the body of the Master. He said, "Why seek ye the living among the dead?"

"He is not here, but is risen: . . ." (Luke 24: 5-6.)

Thousands of honest, searching souls continue to be confronted by that penetrating question which coursed through the mind of Joseph Smith as he surveyed the declarations made by the churches of his community concerning who was right and who was wrong. Joseph said: "In the midst of this war of words and tumult of opinions, I often said to myself: . . . Who of all these parties are right; . . . If any one of them be right, which is it, and how shall I know it?"

". . . I at length came to the determination to 'ask of God,' . . ." (Joseph

Smith 2:10, 13.) He prayed. The results of that prayer are best described in Joseph's own words:

" . . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other— This is My Beloved Son. Hear Him!" (Ibid., 2:17.) Joseph listened. Joseph learned. His question, "What is truth?" was answered.

Perhaps one of the most significant exchanges of question and answer occurred when Jesus was taken before Pilate. Pilate asked the Master, "Art thou a king . . . ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37.)

Is the voice of the Lord heard today? How does it come to man? Can your search for truth be guided by his voice? Can mine? Today, as always when the true Church of Christ is on the earth, there stands at its head a prophet. And just as the voice of the Lord came to Jeremiah, Ezekiel, and Isaiah, it has likewise come to latter-day prophets.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Do we need a prophet today? Does

Elder Monson



Elder Thomas S. Monson

God regard his children today as dearly as he did when Amos, Jeremiah, and Ezekiel were on the earth? One of the foremost educators in America, Dr. Robert Gordon Sproul, described the need in these words: "We have the peculiar spectacle of a nation, which to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the church for enlightenment, but when we do we find that the voice of the church is not inspired. The voice of the church today is the echo of our own voices. And the result of this experience already manifest is disillusionment. The way out is the sound of a voice, not our voice, but a voice coming from somewhere not ourselves in the existence of which we cannot disbelieve. It is the task of the pastors to hear this voice, cause us to hear it and tell us what it says. If they cannot hear it or if they fail to tell us what it says, we as laymen are wholly lost. Without it we are no more

capable of saving the earth than we were capable of creating it in the first place."

From still another field of endeavor, Sir Winston Churchill described the need: "I have lived perhaps longer experience than almost anyone 'and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today—the need of a prophet."

How grateful we should be that revelation, the clear and uncluttered channel of truth, is still open. Our Heavenly Father continues to inspire his prophets. This inspiration can serve as a sure guide in making life's decisions. It will lead us to truth.

You do not find truth groveling through error. Truth is found by searching, studying, and living the revealed word of God. We learn truth when we associate with truth. We adopt error when we mingle with error.

The Lord instructed us concerning how we, might distinguish between truth and error when he said: "... that which doth not edify is not of God, and is darkness.

"That which is of God is light; . . ." (D&C 50: 23-24.)

A few years ago I attended a large youth conference at Edmonton, Alberta, Canada. A part of the conference was a testimony meeting where the young men and young women could express the feelings of the heart.

A shy boy from Saskatchewan, standing before such an imposing audience for the first time, said, "Before I attended this youth conference I could say, 'I think the gospel is true.' Then I received instruction, participated in the activities, and felt of the spirit of all of you. Today, at the conclusion of these inspired events, I proudly, yet

humbly, declare 'I know the gospel is true.'" He had been edified. He had been enlightened. He had found the truth.

For those who humbly seek, there is no need to stumble or falter along the pathway leading to truth. It is well marked by our Heavenly Father. We must first have a desire to know for ourselves. We must study. We must pray. We must do the will of the Father. And then we will know the truth, and the truth will make us free. Divine favour will attend those who humbly seek it.

Sometime ago I was privileged to set apart William Agnew for his mission. I reviewed with him his conversion and that of his family, some years ago in eastern Canada. The family had been seeking truth. The missionaries called and presented the teachings of the gospel. The members of the family studied. They loved what they learned. They were approaching the decision to be baptised. One Sunday morning the family, by previous appointment, were preparing to attend the "Mormon" Sunday School. Mother and the children readied themselves but were disappointed when Dad concluded not to attend. They even argued somewhat about the decision. Then Mother and the children went to Sunday School, and Dad angrily stayed at home. He first attempted to forget the misunderstanding by reading the newspaper, but to no avail. Then he went to his daughter Isabelle's room and turned on the radio which occupied her night stand, hoping to hear the news. He didn't hear the news. Rather, he heard the Tabernacle

Choir. Elder Evans' message, it seemed, was directed personally to him. Brother Agnew realized the futility of his anger. He was now overpowered by a feeling of gratitude for the message he had just received. When his wife and family returned home, they found him pleasant and happy. His children asked how this change had come about. He told them how he had turned on the radio, hoping to get the news, only to be humbled by the message of the choir in word and song. His daughter said, "Which radio did you use, Dad?" He answered, "the one on your night stand." She replied, "That radio is broken. It hasn't played for weeks." He led them to the room to prove that this radio did indeed function. Hadn't he just heard the choir and a message that had inspired and humbled him? He turned the proper dial. But that radio didn't play. Yet when an honest seeker after truth needed the help of God, that radio did play. The message which led to conversion was received. Needless to say, the family became stalwart members of the Church.

There will be those who doubt, who scoff, who ridicule, who scorn. They will turn from the pathway leading to eternal truth and rather travel the slippery slopes of error and disillusionment.

But to those who honestly seek, those to whom so much has been given, to the faithful, the Lord our God has promised:

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they . . . shall abide the day." (Ibid., 45:57.)

Two Dundee Girls Graduate As Primary School Teachers

SCOTTISH MISSION

★ Our congratulations to Louisa Leece of the Dundee East Branch, and Nancy Shaw of Dundee Branch who have graduated as Primary School teachers after three years study at Dundee College.

★ Dundee members are also celebrating the fact that they won the Scottish Mission Road Show finals held at Hamilton on June 29th, with their production of "It's a Square World". The show was produced by Mary Grubb and directed by Georgina Clancy.

★ Kilmarnock Branch held a "Sunshine Dance" in their Cultural hall on Aug. 3rd. The hall, which was decorated by the M.I.A. showed posters of countries all round the world. A children's fancy dress parade opened the evening, and the prize winners were: Barrie Sim as Alladin, David Chisholm a clown and Maureen Sim as a tramp. The winners received a rosette, and all who participated received a small prize.

Dancing was organised by the M.I.A. and games were under the direction of the Primary. Refreshments were served by the Sunday School making it a real branch affair as the Relief Society entertained with singing and dancing from Scotland, England, Ireland Wales, Holland, Switzerland and Hawaii. During the evening, Pres. John L. Raeburn took charge of an auction sale, the proceeds of which went towards the branch budget. Everyone present received a garland to wear and there



Louisa Leece and Nancy Shaw at their graduation.

was certainly plenty of Sunshine during the evening!

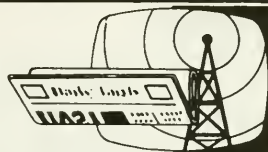
BRITISH MISSION

★ Saturday June 15th, was 'Ladies Night' in Ipswich, when the priesthood sponsored an evening in honour of their ladies.

The function began with a reception at 7 o'clock, when the ladies met prior to dinner to enjoy a delicious fruit-cup. Dinner began shortly afterwards with 30 sisters seated with Mission Pres. and Sister Reed Callister, who were guests of honour, and Pres. and Sis. Stewart of the district presidency, and Branch Pres. Andrus and his wife. These three brethren were the only ones allowed to dine.

The three course meal was cooked

NEWS



by Jack Jacobs of the district presidency, and the menu consisted of shrimp cocktail, chicken as the main course and strawberry flan. Four young men acted as waiters, and did a very professional job, while other brethren helped in the kitchen.

Speeches were made by Pres. Callister who proposed a toast to 'the Ladies', the response was made by Gladys Packe, Ipswich Relief Society president. The visitors toast was made by Joan Andrews to which Sis. Callister responded with many humorous remarks. Toastmaster for the occasion was Jeffrey F. Packe, committee chairman.

After dinner the ladies and guests retired to the ballroom to witness the cabaret act of 'Unami' the magician assisted by Sharon Truby, who made a magnificent assistant to the art of legerdermain! Among the many tortures endured by Sharon 'was the 'Chinese

Torture' Cabinet and the Guillotine! Screams could be heard from the audience as the blade crashed through her neck, but thanks to the illusion created by 'Unami' Sharon still lives to tell the tale!

Dancing followed the entertainment, and only then were the husbands permitted to join their wives. Music for the occasion was provided by Derek Dawdry, who also acted as master of ceremonies and saw that each sister received a small gift. He was also responsible for the table decor, and acted in the capacity of candid cameraman! Acknowledgement must also be made of the missionaries, who did most of the chores in the kitchen along with the other brethren.

The ladies expressed their appreciation; for them it most certainly was a night to remember!



Ladies' night at Ipswich Branch. At the head table are Pres. Reed Callister of the British Mission and Sister Callister.

Unami prepares to behead his assistant, Sharon Truby.



★ A dinner and social was organised by the Lowestoft Officers and teachers to raise funds for the Sunday School outing during July. About forty members were present including visitors from the Gorleston Branch.

The outing took place on Aug. 3rd, when some thirty children and ten adults went by coach to Gt. Yarmouth and visited the circus. They were treated to ice creams during the interval.

On their return to the chapel at 5-15 p.m. a tea was waiting for them, with plenty for everyone, and there was more ice cream and jelly. Later on they

enjoyed games, and there was at least one prize won by each child.

NORTH BRITISH MISSION

★ A "Charity Variety Show" was held at the Grimsby-Cleethorpes Branch on Aug. 2nd/3rd, on behalf of the Lindsey Physical Handicapped Children.

Elder Wimmer and his companions, together with Karen Knudsen and Christopher Wright, worked very hard to ensure the success of the show, which was attended by the Mayor and Mayoress of Cleethorpes, Counsellor and Mrs. Leam.

Mary Adams, soprano, received a great ovation and Karen Knudsen's monologue caused great merriment and applause, while Mr. E . . . magician of great talent, mystified the audience with his tricks, and was one of the great successes of the evening. All the other artists were equally good, and they came from other local organisations and gave their services free to the cause.

Peter Dewint acted as compere, and added greatly to the enjoyment with his witty remarks and skill with cards. The sum of £20 was later presented to the Mayor for the Physically Handicapped children.

★ Hull District M.I.A. held a barn dance at Manor Farm, Beverley. Refreshments were prepared by the Branch sisters, while the priesthood made hot dogs on an open fire in the barn yard; over 200 attended. The barn was gaily decorated for the occasion, and music was by the Hull Folk Dance Group. Success of the evening can be judged by the amount taken on the refreshments, over £11, which was greatly appreciated by the Beverly Budget Fund!

★ A barbeque was organised by the Warrington Branch on 17th August, at the home of Bro. and Sis. Edwards, at Sutton Weaver. Eighty people attended from branches in the Liverpool District, and they feasted on chicken and sausages. Games were played and then barn dancing concluded a wonderful evening's entertainment.

LEICESTER STAKE

★ A group of Mormon Pioneers rode through Tipton on June 1st, on a horse-drawn covered wagon, singing popular Latter-Day Saint hymns and distributing pamphlets. They attracted the attention of hundreds of onlookers and won 2nd

prize in the Adults section of Tipton Carnival float competition.

The youth of the Church, including two missionary elders, dressed up in traditional pioneer outfits, and with the help of the Missionaires converted a scrap merchants cart into an authentic looking wagon. Everyone who took part in the colourful parade had a wonderful time, for not only did they provide a good witness for the Church, but they helped the carnival organisers to raise a substantial sum for local charities. However, at the end of the five mile trek, none of them were envious of the original pioneers and the hardships they had to endure.

★ A garden fete was held in the grounds of Leicester Chapel to raise money for the budget. Ernest Bray, John Diaper, George McTurk and Barry Lunt were instrumental in the planning, advertising and smooth running of the fete itself. It was well attended and a putting course and side shows consisting of various games of skill attracted a lot of attention, with some good prizes for the highest scores. Songs from the Missionaires and Leicester Ward Folk group were popular, and the glorious sunshine added to the pleasure of the day. Over £40 was raised during the afternoon.

The sun did not shine through at the Ward's Lihoma Holiday, which was held at the chapel and attended by the Lihoma girls, their mothers and grandmothers. The evening, with games and refreshments was a happy one despite the weather conditions outside.

★ On July 6th, members of the Birmingham Ward could be seen walking around a 3½ mile route as many times as possible. They were taking part in an MIA sponsored walk to raise money for the Building Fund. At 9.0 a.m. the group of

30 people assembled at the Central British Mission Home in Sutton Coldfield, which was the start of the lap, and after a prayer set out on the walk. By the time it was completed, some 300 miles had been walked in all, and it is hoped that when all the money has been collected over £100 will have been raised.

David Mace, member of the Birmingham Ward who is a champion race walker in the Midlands, with the help of the M.I.A. leaders, arranged the day.

★ The priesthood cooked a dinner for 21 sisters of the South Birmingham Ward Relief Society on July 31st. The sisters were welcomed at Bishop Tennants house before being taken by car to the home of Bro. and Sis. Lake, where a five course meal was thoroughly enjoyed. Frank Lidiard made an excellent 'wine' waiter in his dealings with the fruit punch and pineapple juice. At the close of the evening the sisters were all driven back to their homes.

Sixteen mothers and daughters arrived at the home of Primary Pres. Alvina Shore for the Ward's Lihoma Fashion Fantasy, where they had a tea party. Afterwards ingenious dresses were shown off at the fashion display, with ideas ranging from a 'print dress' made of newspaper, to a gardening hat of vegetables. After the games came the graduation of two young sisters, Vicki Tennant and Alison Such who now enter M.I.A.

★ The Stake Music Festival was held at Leicester on July 13th with about 200 attending, including the 65 competitors. The adjudicators were Donald Royle, of the Stake High Council, and Ada Lenton, the Weston Park Branch organist. The compères were John and Olive Diaper of Leicester Ward. At the

end of the evening certificates were presented by Pres. Poole to the following winners:

Youngs Men's solo: Tom Liddicott. Leicester.

Young Women's solo: Mary Smith Leicester.

Duet: Elizabeth Hooker and June Joseph. Nuneaton.

Trio: Leicester Ward.

Quartet: Nottingham and Leicester Wards, and Nuneaton Branch.

Choral: Mansfield Branch.

Instrumental: June Joseph. Nuneaton Branch.

Instrumental/Vocal: Jim Bakewell, Leicester Ward.

Family Group: Jayes' Family. Leicester.

★ The 2nd Quorum of Elders held their Father and Son weekend on July 20th, when nine dads and eleven lads travelled to Cannock Chase for a weekend camp. This area of open heathland north of Birmingham is an ideal place for a camp, and on arriving on the Friday evening tents were soon pitched and the camp organised. An enjoyable two hours round the camp fire followed, singing to the accompaniment of Joe Eastwood's mouth organ.

The party retired to bed very reluctantly, but there was no reluctance to get up on Saturday morning. Those who had slept were awakened by a 'dawn chorus' from a large Alsatian dog at 3 a.m. It was Jack Coleman's dog objecting to some deer invading the camp site. The rest of the camp, including Quorum Pres. Wood, arose late in the morning at 5 a.m., but the cook could not be awakened until 6.30. This was only accomplished then by the hungry campers doing an Indian dance with plenty of whoops, around his tent. At last Trevlyn Slater, with the help of Charles Perry served up the much

needed breakfast of bacon, eggs and beans.

The morning was occupied with a ramble through the woods, where deer were spotted and where the youngest member of the camp, a five-year-old, was shown a wood pigeon and remarked "That it didn't look much like a wooden one to him"

Dinner, with a choice of lamb chop or stew, nearly ended in tragedy, when the cook shouted that he had some more potatoes left, he nearly got trampled on in the rush.

During the afternoon a demonstration of obedience was given by Bro. Coleman and his Alsation, Bruce, which impressed everyone. A cricket match took up the rest of the afternoon, by which time they were all ready for the next meal!

Games of various kinds followed, while Joe Eastwood was hard at work preparing for the camp fire session in the evening, at which more food was consumed—fish and chips and pop, plus a few pounds of roasted potatoes.

The Chase Warden visited the camp twice, and said that he was pleased with the order and cleanliness of the camp, which reflects on the good behaviour of our boys. It was a very happy bunch of fathers and sons who returned from this weekend camp, with only two things to say: "Thank you Second Quorum" and "When is the next one?"

★ The Stake Primary Trail Builders Roundup was held in glorious sunshine on Aug. 10th. The stake was once again divided into three zones, and the meeting at Woodsetton took advantage of the sun so that the families could enjoy the beautiful view from the grounds as the boys raced around on a Treasure Hunt. This caused great excitement and fun, especially when the treasure was

found, to be a packet of Smarties for each one. Roast potatoes afterwards were very welcome, and a sing song ended the afternoon.

Leicester, Loughborough and Western Park Branch, met at Leicester Chapel, where after the talks and advancement ceremony, food was served from a chuck wagon, and the soup, hot dogs, roast potatoes and chocolate cake were thoroughly enjoyed by everyone.

Hot dogs and boy type teas were also appreciated by the wards meeting at the Nottingham chapel, in fact it is reported that one boy ate 13 hot dogs. Nottingham, Derby and Eastwood wards met for this roundup which was organised by Joan Green of the Stake Primary board.

★ Life has been pretty hectic for the Nottingham saints recently. For a week they collected and sorted Jumble from the houses around the Church and then on Aug. 10th, a lorry and a fleet of cars transported it to the Meadow's Community Centre where they held a Mammoth Sale. The takings topped £46 and they still have enough left over to hold another sale without doing any more collecting.

Exactly two weeks later the same team spirit prevailed as stalls were decorated, flags pegged around the grounds in preparation for their annual Garden Party. The weather was extremely kind, but unfortunately half of the wards's younger members were away at Manchester participating in the all British Athletics finals. Over £40 was taken during the afternoon, £25 of which was for the Ward Budget.

Visitors tried their skill at hoopla, darts and other side shows, the most popular was trying to find the right string which would tip a bucket of water over Fred Whiting, towards the

end of the afternoon it became a little frayed and easy to distinguish, but Fred endured till the end.

On the competition side, there was a Fancy Dress parade for the children, cake competition and miniature flower arrangement for the ladies. The Mission-Aires entertained in the cultural hall where refreshments were served at small tables. In the evening Geoff Harris, who was mainly responsible for the planning of the garden party, valiantly stayed on to comper a dance for the young ones who still had some energy left.

SOUTHWEST BRITISH MISSION

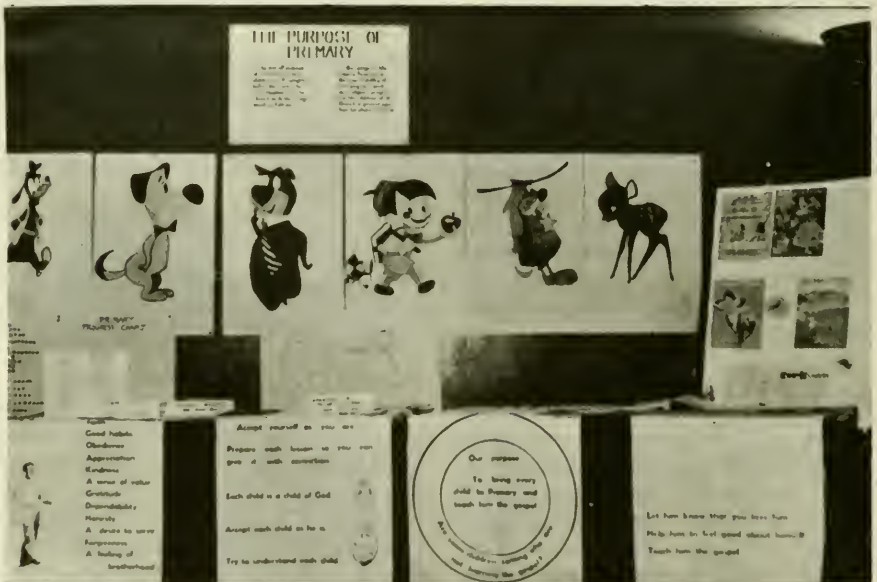
★ An Open House and Information Centre was held on 16th/17th Aug. at the Electric Hall, Torquay, from 10 a.m. to 7 p.m. each day. The film "A Visit to Temple Square" was shown almost continuously during these times. Branch members and the missionary elders

worked very hard to prepare the displays and the results were a great success. They were also stationed outside the hall throughout both days, and it was largely due to their efforts, that over 100 people visited the exhibition. A record of the Mormon Choir of England was playing softly during the intervals between film showings.

CENTRAL BRITISH MISSION

★ Both the County and General Hospitals in Hereford received many visits by the local saints last month, as two members of the Hereford Branch, Heather Peverell and Geoff Boucher were both patients for varying periods of time. Heather entered the County Hospital late one Sunday evening for an emergency operation for appendicitis, and was discharged 10 days later.

Geoff collapsed on his way to work and after two weeks of tests was also



Primary display at Torquay with pictures drawn by Elder Blanchard.



Bible and Book of Mormon display by the missionaries.

Model of typical Mormon chapel made by B. Poole.



operated on for appendicitis. Both are now out and about, again, although Geoff had to return for a further minor operation.

It has become the practice in their branch M.I.A. that whenever someone has a birthday on an M.I.A. night, they

are honoured. Ashley Prosser celebrated his birthday on Aug. 8th, but was unable to attend M.I.A. that night as he was at a local Cub Camp. Not to be outdone, the M.I.A. travelled out to Ashley and thoroughly enjoyed the evening taking part in the camp-fire activi-

MIA leaders at Central British Mission youth convention.



ties, and witnessing the ceremonial bumping of Ashley by his fellow cubs.

The branch outing took place in August, and a full coach left Hereford on a very wet and windy morning. Before many miles had been covered the sun came out in all its glory, and the branch members had a wonderful journey through the picturesque Wye Valley. Their destination was Bristol, and on arrival they explored the city, then some went ice skating, most of them using the conventional method on their feet, but a few using a wider expanse of their anatomy. The Magnet Bowl was another great attraction. Later, a tired but happy party spent the homeward journey singing to the accompaniment of a guitar played by Robert Eden.

A Family Home Evening Activity held at the home of Pres. and Sis. Burton was attended by fourteen members. Graham Burton acted as M.C. and kept everyone on their toes participating in

various events. After all forfeits had been paid, a supper of cheese and onion pie and peas, was served before members left for their respective homes.

★ Approximately 75 people between the ages of 12 and 15 years, from the Mission, took part in a most successful and enjoyable convention held at the Northampton Chapel on 3rd/4th Aug.

The morning and afternoon were taken up with sports activities including 5 a-side football, netball, basketball etc., with only a short break for a light lunch.

This was followed by a banquet and evening's entertainment, each district presenting a 15 minute show based on the theme of the convention "We're on the upward trail".

On the Sunday morning an M.I.A. film was shown followed by a religious service with speakers from each district basing their talks on the theme.



Young people queuing up for food at the Central British Mission convention.

SOUTH WEST BRITISH MISSION

★ A dinner and social evening was held at the Exeter Branch on 24th Aug., organised by the presidency. Thirty-five members enjoyed a first class meal by candlelight, amidst floral table decora-

tions that delighted the eye. Dulcie Batchelor and Linda Richards decorative talents were certainly shown at their finest.

The social side was entrusted to M.C. Pres. Merrill Heimendinger who added sparkling continuity to the acts, which ranged from a take-off of "Budgie Man" Freddie Davis, to a rustic skit on the "Archers" entitled "The Parkers of Umbridge", which was well acted and warmly received. The programme ended with some brilliant piano playing by Elder Munns.

SUNDERLAND STAKE

★ On 31st July, Middlesbrough Ward Primary held an outing to Redcar. About 25 children and five parents attended. Fortunately it was a fine day and they held races and competitions and everyone enjoyed their day at the seaside.



Book of Mormon displays at the open house held at Exeter, Southwest British Mission. Relief Society Sisters of Exeter prepared this display for the open house. Sis. Dorothy Perry is the branch Relief Society president. These articles were made by the sisters in their work meetings.



Recipes



APPLE RECIPES

★ Apple time is here again and with it crisp, cool air that makes good, wholesome meals most welcome. Apples can be prepared in a variety of ways. They can be used in a meat dish as part of the main course, in a salad to be served with a nourishing casserole or as a dessert to finish off a hearty meal. Here are four recipes that you may find different from usual fare to try on your family.

RED BEAN CASSEROLE

Soak 2 lbs. kidney or red beans in water overnight. Drain. Cover with fresh water and cook slowly until skins break. Drain again. In a saucepan combine the following:

- 1 lb. mince
- 2 cups thinly sliced onions
- $\frac{1}{2}$ cup brown sugar
- 4 cups of peeled sliced apples
- 3 cups tomato juice
- 2 tbsp. salt
- 1 tsp. pepper
- 1 tsp. chili powder
- 4 cloves of crushed garlic

Bring quickly to a boil, add beans. Cook 2 hours or until beans are tender but not soft. Serves 16. If you wish, you can buy the stewed kidney beans in tins, drain them, and add the sauce made from the other ingredients. Bake for 1 hour.

WALDORF SALAD

- 1 cup mayonnaise
- 1 cup sour cream (commercial)
- 1 tbsp. honey
- 3 cups peeled, cored and diced tart apple
- 2 cups diced celery
- 1 cup coarsely chopped walnuts
- 2 cups halved, seeded red grapes (optional)

Mix the mayonnaise, sour cream and honey together. Add the apple and blend well with the dressing to prevent discolouration. Add the celery and walnuts—mix again and chill. For a change try this salad with the addition of grapes. Six to eight servings.

APPLE DESSERT

Peel and core 6 to 8 apples. Cook in 3 cups water and 1 cup sugar, with a little red food colouring. Cook until tender. Put each apple into a cup or fruit dish and fill loosely with chopped nuts and pineapple. Make a pkg. of lemon jelly and pour over apples. Chill. Top with cream if desired.



APPLE SQUARES

This is an American recipe and so the standard measurements are used. You can use the conversion chart printed in the September Millennial Star to find correct weight of ingredients.

1 egg, well beaten

$\frac{3}{4}$ cup sugar

1 tsp. vanilla

1 cup flour

1 tsp. baking powder

$\frac{1}{4}$ cup evaporated milk

2 cups sliced apples

$\frac{1}{4}$ cup walnuts (optional)

$\frac{1}{2}$ tsp. cinnamon

Topping

1 tbsp. sugar, and 1 tsp. cinnamon

Mix ingredients together. Bake at 350° for 30 minutes in an 8" x 8" cake pan. Sprinkle topping over batter before baking.

HOUSEHOLD HINTS

★ To slice potatoes thin, dip the knife blade in boiling water.

To prevent potatoes from turning dark when peeled, put them in salted water until ready to use.

If you don't have time to bake potatoes, parboil them 5-10 minutes and they'll bake very fast.

If olive oil is cloudy from having been frozen, add a little salt, about $\frac{1}{4}$ teaspoon to each cup. Let it stand for a few minutes in a warm place, and it will clear.

NEWS CONTINUED

LONDON STAKE

★ The athletics match between the London stake and the British Mission was held at the Battersea Park Athletic Track on July 27th. All the field and track events as laid down by the All-British Athletic Association were held and the winners chosen to compete at the Manchester finals. An inter-ward competition on a points basis was also held, and the winners were North London Ward.

The Swimming competitions took place in the evening at a Gala held at Chelsea Baths; there the inter-ward winners were Epsom Ward.

CONGRATULATIONS

BIRTHS

★ April 20th—To John and Myra Watson, Scarborough Branch, North British Mission, a son, Gordon Andrew.

★ June 1st—To Peter and Cathie Cameron, Glasgow Stake, a son, James Elliot.

★ July 7th—To Terry and Jillian Bedford, Leicester Ward, Leicester Stake, a son, David Martin.

★ July 8th—To A. W. and Dorothy Wynne, Chester Branch, Central British Mission, a daughter, Donna Marie.

★ July 15th—To Mike and Pat Reynolds, Scarborough Branch, North British Mission, a son, Jonathan Edward.

★ July 24th—To Harry and Maureen Beaumont, Billingham Ward, Sunderland Stake, a daughter, Margaret Ann.

★ August 9th—To Kenneth and Sadie Scoby, Middlesbrough Ward, Sunderland Stake, a son, Mark Fenton.

ENGAGEMENTS

★ David Paul Varzandt and Susan Elizabeth May, both members of the Lowestoft Branch celebrated their engagement with a party in the Cultural Hall on July 26th. About 80 members and friends attended.

★ Allan Leslie Dolben and Christine Scaife, both of Scarborough Branch and Elizabeth Earnshaw and Stephen Speight also of Scarborough Branch.

★ Delwyn Richardson and Susan Carvell, both members of the Middlesbrough Ward.



Gregory Hall and Margaret Davies announce their engagement.

★ Gregory Hall and Margaret Davies, both of Staines Branch. Church activity has helped their romance to blossom, they serve together as superintendent and president of the Branch M.I.A.

★ James Rankin of Nottingham Ward and Susan Josephine Bray of Leicester Ward.

MARRIAGES

★ Margaret Kilgour and James White, both converted to the Church in the Norwich Branch, were married earlier this year at the Norwich Chapel. Pres. Kenneth Warren performed the ceremony. Afterwards a hundred and thirty-three guests attended the reception dinner.



Margaret Kilgour and James White cut the cake at their reception in Norwich Chapel.

★ Paul Engene Besaw and Sandra Mary Guscott were married at the Peterborough Chapel on June 8th. The ceremony was conducted by Pres. Farrell G. Young of the Huntingdon Branch, who like the bridegroom is serving with the U.S. Forces. The bride wore a full length dress of white satin with a train trimmed with daisies; her shoulder length veil held in position by a single white rose was also edged with daisies.



Paul Besaw and Sandra Guscott following their wedding at Peterborough.

GOLDEN WEDDING

★ Harold and Rhoda Tinson of the Nottingham Ward celebrated their Golden Wedding on August 8th, they were married in 1918. They first met during the 1914-18 War, when Mr. Tinson was a patient in the Baythorpe Hospital and Sis. Tinson was visiting with a Chapel group who had gone to sing to the wounded soldiers.

Sister Tinson joined the Church in 1927 and has served as Derby Relief Society president and at the same time Nottingham District R.S. president, the latter position she held for 23 years. She still serves as a Visiting Teacher and presents the Visiting Teacher lesson in the Nottingham Ward.

The couple have five children, four sons and one daughter (Alma Olsen whose husband Richard is Bishop of the University Ward, Pocatello, Idaho.) They have 12 grand-children and two great-grand-children.

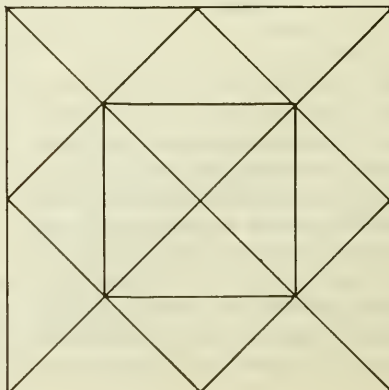
Guess Who?

1. Who were the group of people in the Book of Mormon that first came to the American continent?
2. Who was the first king of the Jaredites?
3. What was the name of the last and only man to survive the destruction of the Jaredites?
4. Who was Lehi's wife?
5. What were the names of Lehi's four sons?
6. Where did Lehi and his family live before they went to America?
7. Who were the righteous sons of Lehi?
8. Who was in charge of the brass plates before Nephi obtained them?
9. Who was Laban's servant?
10. Who was the man with several daughters that joined Lehi in his journey to the wilderness?

(Answers upside down at the bottom of the page.)

How many triangles
can you count?

- Answers to Guess Who?
1. The Jaredites
 2. Orihah
 3. Coriantumr
 4. Sariah
 5. Laman, Lemuel, Nephi and Sam
 6. Jerusalem
 7. Nephi and Sam
 8. Laban
 9. Zoram
 10. Ishmael



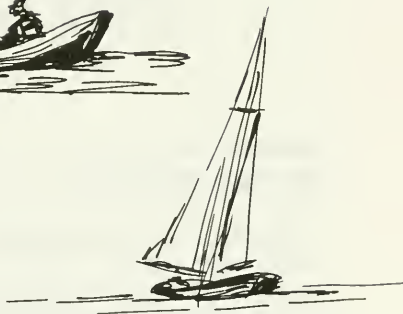
My Three Boats

By Ian Liston —Age 10 years

I'm a rowing-boat
I plough my way through life
Slowly,
Achieving little!



I'm a sailing-boat
My sails do all the work.
Becalmed—
I do nothing!



I'm a speed (power) -boat
My sights are set.
Swiftly
I'll get there! ! !



By Catherine Liston — Age 7 yrs.

Snow-time is a white-time
Even in the night-time

Snow-time is a bright-time
Lighting up the night-time.

"Cheep! Cheep!"
said the head with the shell on it.
"I've come to greet the Spring"
"Chirp! Chirp!"
said the Mother bird happily
"What a beautiful little thing."



Leicester Ward

Praise Ye The

Presented By

THE LEICESTER WARD

The Place: Leicester, England

The Year: 1860

The People: William and Sarah Forsbury and their two daughters Emma and Mary Ann.

The Hymn: "Oh My Father"



A short dramatization is presented showing how this moving hymn changed the life of Emma Forsbury. Listening to a hymn sung by a missionary in a meeting of Mormons, those hated Mormons, a young girl accepts the Gospel of Jesus Christ in Leicester, England, and a year later decides she must be with the Saints in Zion. As Emma bids farewell to her younger sister Mary Ann, Mary Ann looks straight into her older sister's eyes and says: "What is Zion, Emma?" Emma replies:

Zion is the way I feel when I am with the Saints. Zion is the look in a missionary's eye when his face shines with joy and he bears the witness, "I know that God lives." Zion is where the pure in heart dwell, Mary Ann. Zion is where the Lord has a prophet who has told us where we are going. Zion is in the sound of a song. . . . Do you remember that first night, when I met the Mormons . . . I heard such a song . . . in that first meeting. When I heard that song joy and undreamed of peace spread through my whole being. As I heard the words I knew in my own heart that such ideas could only come because a prophet of God was walking on the earth . . . Zion is the message of such a song. Mary Ann. And it calls me. . . .

As the story unfolds, Emma goes to Liverpool, England, to join a group of

Presents

Lord To Large Crowds

Saints to go to America. Her father, William Forsbury, anguished beyond words, walks the streets of Leicester all that night and follows her the next day to Liverpool.

He overtakes her just as she is about to go on board ship. He embraces his daughter and breaks down with grief. Emma, overcome at the sight of her

father's grief, extends her love and comfort to him and tells him she will return to her home. But she also says: "Daddy, there will come a day when I shall leave again: there can be no other way." As the dramatization ends, William Forsbury, unable to answer in his grief, takes a small pair of scissors from his pocket, cuts off a lock of Emma's long black hair, kisses her ever so tenderly, turns slowly and walks away without looking back.

Emma Forsbury went to Zion, married one of our outstanding contemporary Latter-day Saint musicians and composer of "Promised Valley."

This is one of the many poignant and moving scene's portrayed by the Leicester Ward in their production of "Praise Ye The Lord." Playing to good audiences both nights the production was designed to portray some magnificent moments in Church history when music played an important part as a worshipful expression of the Saints in praising the Lord God.

The festival commences with a prologue which includes a call to worship by the trumpeting angel proclaiming the Gospel's restoration, the Psalmist's admonition to "Praise Ye The Lord," and the Lord's command to Emma Smith to compile a book of hymns.



Following the prologue the festival moves in chronological sequence. Five scenes portray music of previous Gospel dispensations. First is the pre-existence when the "morning stars sang together," then the song of Moses after the successful crossing of the Red Sea, David's song to King Saul, the dedication of Solomon's Temple, and the angelic choir at the Saviour's birth.

Next is some of the music performed during the Prophet Joseph's day including the introduction to the Church of the new hymn, "The Spirit of God Like a Fire Is Burning," sung at the dedication of the Kirtland Temple. An account then is given of the Nauvoo Band. Then follows the scene at Carthage Jail, immediately preceding the martyrdom, with John Taylor singing at the Prophet's request, "The Poor Wayfaring Man of Grief."

Three hymns and their effect on the lives of the Saints in the early days of the Church are presented through scripture, drama, and music. These hymns are: a hymn of the trek, "Come, Come Ye Saints;" a hymn of Zion in the tops of the mountains, "Oh, Ye



Mountains High;" and a hymn of doctrine, "O My Father."

The festival closes on the scriptural setting of that which is yet to come—the final judgment about which John the Revelator wrote "and I heard as it were the voice of a great multitude . . . saying, Alleluia for the Lord God omnipotent reigneth."

Directors of the productions were Brian Lockley, drama director, and Jean Taverner, music director. In giving you a picture of what goes on behind the scenes to make such a production possible we share with you these experiences and thoughts of Sister Taverner:

"This production was a dream realized for me as I was privileged to take part in the London Stake production in 1962 and I greatly desired to see this great



David and Saul scene.



Mary Ann and Emma Forsbury in dramatic moment.

festival produced in Leicester. The great testimony building experiences and spiritual growth in individuals is taking part in "Praise Ye The Lord." I had started rehearsing the Leicester Ward Choir in parts of this work, when out of the blue Brian Lockley appeared and without knowing I was interested offered to produce "Praise Ye The Lord" for the Leicester Ward.

What a great opportunity this was and although we had to make several production and musical changes in order to make this possible on a ward basis, we soon started rehearsals and thanks to the very informative advice given in the score we found things easier than expected.

The production called for a cast of 42 plus singers and dancers and one of our greatest headaches was finding the actors— at first they were swallowed up in the choir. So I had to make a

big sacrifice and allow the choir to be used for parts! As we used tapes of some of the more difficult musical parts from the original production performed in Salt Lake, we were able to do this.

The cast were magnificent. From the start they grasped the great meaning of this work and applied themselves diligently to interpreting it accurately. Particular worth great mention were Sister Baum who conjured up costumes and stage props. out of curtains and the most unlikely material.

With the help of Sister Sims sheets were used for the very effective priests' robes for the Solomon's Temple scene. The make-up department was in the very capable hands of Annette Green and Margaret Palmer. Annette was also an effective Emma Forsbury in the poignant missionary scene and Margaret was assistant music director, accompanist and she took part in the scenes

as well. They truly breathed the spirit of this work! Brian's friend, Janette, was the stage manager, Tom Liddicott was a power of strength in the tapes department and John Plater was in charge of the scenery changes.

The rehearsals were held each Monday and Tuesday nights for three weeks until the final week when they were held every night. Brian Lockley travelled the stake and mission publicising and posters were sent to all wards and branches. I can't give you exact attendance figures I'm afraid, but I estimate around 200 saw this.

Just a few days before production—one of the leading characters had to withdraw because of a serious back ailment—Sister Cynthia Pywell was asked to deputise and miraculously learned her lines in time for the performance—her part being taken by Doris Sims. Geoffrey Pallett took the part of Joseph Smith—a part as you know that requires tremendous change in atmosphere and attitude and Geoff found this very hard to achieve and yet at the actual performance, after much prayer and meditation, he was able to find the right expressions, and was very effective. So many complimented him.

One of the missionary elders was a hairdresser before his mission and his ability came into use as he toiled with

a hair piece to make Margaret Taverner's hair resemble a 12-year-old of 1850. The missionaries (Priests of Solomon's Temple) caused much hilarity and helped to ease much of rehearsal tension. Elder and Sister Dorius sang as beautifully as ever—we were very grateful to have their assistance. The Carthage Jail scene was wonderful. Never once was there a fear of it becoming over melodramatic—all the cast immediately conveyed the right atmosphere—their costuming was right and especially noteworthy was Tom Liddicott's rendition of "A Poor Way-faring Man of Grief."

"Praise Ye The Lord" has been presented in many places throughout the world. Canada, England, Mexico, France, United States, Formosa, are some of the countries, but in no place could it be more fittingly presented than in Leicester where part of the story actually took place. How appropriate to "Praise The Lord" with this stirring production in Leicester, now a vital and important part of Zion.

Concluding the production were these words of the Narrator:

As in Alpha, so in Omega
The beginning and the end,
Shall music play her strain;
And having played, plays on
To the Eternal Star
Where God and Christ shall reign!

OUR EXALTATION

"I want the brethren to understand this one thing, that our tithing, our labour, our works are not for the exaltation of the Almighty, but they are for us."
—Wilford Woodruff



A Little Bit Of Heaven

By Mrs. Maureen L. Waghorn
Benfleet, Essex

An award winning Short Story

★ The Littlest Angel stood alone in the middle of the great white and gold, celestial waiting-room. He shuffled his feet nervously and gazed expectantly at the huge gold doors, at the far end of the room. At last it was his turn to go down to earth and have a practical lesson on the art of being a ministering angel. He felt very excited, but at the same time, very frightened. He sniffed and fumbled in his white tunic for his handkerchief. O dear, it was not there, where his dear mother angel, Ariel, had put it, when she left him at the door.

"I must have lost it," he thought, frowning and sniffing at the same time.

He looked at the great gold doors and wondered who his companion would be. Would it be Peter? No he was far too important to be assigned to the Littlest Angel. Joseph then, he was so kind and gentle. Lost in thought he did

not notice the heavy doors swing open and a tall, white-gowned, handsome personage enter.

"Who have we here?"

The Littlest Angel nearly jumped out of his skin and gazed in awe at Gabriel, the archangel, the messenger.

"Please sir, I'm the Littlest Angel," he stuttered.

"So you are, so you are. Are you ready then, Littlest Angel, to accompany me to earth and take up your first assignment?"

"Accompany you sir?" asked the Littlest Angel.

"Yes little one, I am to be your companion and your teacher, are you ready?"

"I, I don't know, perhaps I am too small," he stammered looking down at his little pink toes in their gold sandals.

"Come little one, do not be afraid. It is your turn to go down, size has nothing to do with it. Are you ready?"

"Yes, yes sir, I am ready," the Littlest Angel sniffed and fumbled with his tunic.

Still no handkerchief, he was just about to use his sleeve, when a voluminous, whiter than white, handkerchief was thrust into his hand.

"Thank you sir," he blew his nose and handed back the handkerchief to Gabriel.

"Take my hand, little one."

The Littlest Angel took Gabriel's hand and closed his eyes tightly, he had been practising elevation ever since he could walk, but had never been far from his celestial home and certainly never down near to the earth before. The air began to rush past his ears and took his breath away, he gasped and spluttered.

"Breathe deeply little one, breathe deeply and you'll not lose your breath. Relax your limbs," Gabriel's voice sounded gently in his ear.

In his fright he had forgotten even the elementary lessons of elevation that mother Ariel had taught him. He began to relax and soon to enjoy his journey earthwards.

"Look down little one, look down!"

The Littlest Angel looked down and saw his first glimpse of earth. Nearer and nearer came the spinning globe. Soon he could see the pattern of the continents and seas. Then cities, rivers, fields and trees.

"Oo," he exclaimed, "It's almost as beautiful as home."

Over pleasant valleys and mighty snow capped mountains they passed. Above burning deserts dotted with green oases, and steaming jungles alive with bright gaudy flowers, the noise of wild animals roaring within their depths.

Then down closer over green and muddy swamps, when a terrible noise burst in upon their ears. All around them explosion, upon explosion and the whine and rattle of bullets. They

found themselves enveloped in a dark haze of smoke. The Littlest Angel clapped his hands over his ears in astonishment. Amongst the smoke he could see men moving khaki-clad and steel-helmeted, the instruments of the terrible noise in their hands. Suddenly there was another terrible explosion, a confusion of red fire and smoke. The men threw up their arms and fell mud and blood bespattered to the ground. Some lay quiet and still, others groaned and writhed in pain.

"O this isn't like home at all," cried the Littlest Angel, his face twisted in terror, "why are these men doing this to each other? Is this my assignment sir?" he asked anxiously.

Gabriel shook his head gravely.

"No little one, this assignment would be hard and long for the best of us. Come," and he took the Littlest Angel's hand and up they went further away from the smoke and pain of a scene so familiar to the men of the earth.

Soon there was no more smoke, only countryside, villages, towns and cities glinting in the bright sunlight of a new morning. On and on they went until the Littlest Angel thought they would never come to a halt. They were now above a great, grey city where hundreds of men and women were moving to and fro in great hurrying throngs. Along pavements and converging out of large buildings and big red automobiles. Hurry, hurry, hurry, their footsteps pounding the pavements, their faces anxious, grave, unsmiling.

"How serious they are," breathed the Littlest Angel, "are they unhappy? Is this my assignment sir?"

"No little one," sighed Gabriel looking down at the moving mass on the streets below, "this isn't your assignment, and not all of them are unhappy. 'Come!'"

They left the great city behind them

and were now above pleasant suburbs. Small red-bricked houses appeared, set out in rows and squares, surrounded by pretty green gardens. Over one of the houses they hovered and began to descend.

Down, down, down until they found themselves in the dining-room of the Grey family. What terrible confusion and chaos, Mother was shouting at the children, the children shouting at Mother and baby who was howling in her high-chair over her cereal bowl.

The Littlest Angel clapped his hands over his ears, his face grimaced with pain. This was almost as bad as the battlefield, he looked at Gabriel and Gabriel nodded.

"Yes little one, this is your assignment."

Mother Grey had sent the children upstairs shrieking and crying to the rooms. Now oblivious of her howling baby, she layed her head down amongst the debris of the breakfast table and broke into heavy sobs. She could not cope, the children were difficult and ungrateful, never willing to help. The baby always fretful and unwilling to eat her food, so full of self pity she abandoned herself to sobbing.

Gabriel touched the Littlest Angel's hand.

"Now!" he said.

The Littlest Angel was uncertain, he went over to Mother Grey, her head bent, her shoulders heaving with sobbing. He thought how pretty she would look if she were not crying; her soft brown hair curling on her neck like that, rather like his dear mother, Ariel, only her hair was bright, white gold. He put his small hand on Mother Grey's shoulder and patted it hesitantly and then lovingly. She stopped crying and fumbled for her handkerchief, she blew her nose so loudly it made the Littlest

Angel jump.

"Goodness me!" she thought, "whatever has come over me crying like that. I know what's wrong. I haven't said my usual morning prayers. I must never feel too busy to neglect them again." There amid the clutter of the breakfast table and her howling baby Mother Grey knelt down to pray.

The Littlest Angel looked at Gabriel, he nodded and smiled back. Mother Grey fetched her tray from the kitchen and began to clear the table.

"Now Baby darling, you must stop that crying and eat up your cereal. No nonsense!" she said and went out into the kitchen to wash-up.

The angels could hear her singing as she clattered the cups in the sink. Baby Grey would not stop crying, and the Littlest Angel now very much encouraged walked towards her chair. Baby Grey stopped howling and smiled at the Littlest Angel through her tears.

"Why I do believe she can see me!" he cried.

"Yes little one," replied Gabriel, "Baby has not long left her heavenly home. That is why she can see you and recognise an angel when she sees one."

The Littlest Angel picked up the baby's spoon and gave her a spoonful of cereal, she ate it down and opened her rosebud of a mouth for more. The Littlest Angel chuckled and spooned in some more food, he was beginning to enjoy himself.

When Mother Grey came in for some more breakfast dishes, she was surprised to see Baby had not only finished her cereal, but was balancing the empty dish on her head, making the Littlest Angel chuckle even more.

"You darling!" said Mother Grey and gave Baby a kiss as she took the dish away.

"Goo!" said Baby Grey in appreciation.

From upstairs came the thumps of the bad temper and crying of Mother Grey's other children. Gabriel pointed upwards, the Littlest Angel nodded and up they went into the bedroom of Paula Grey the eldest of the Grey children. She was sitting on her bed sulking, amidst the general untidiness of her room, her books and clothes were everywhere. She was thinking how hard her mother was on her, always expecting her to do everything because she was the eldest. Hot angry tears of pity swam in her eyes.

The Littlest Angel put his hand on her arm gently, as if to restrain her angry thoughts. Almost immediately the words of her Sunday School teacher came into Paula's head.

"If a happy home was to be maintained, every member of the family was to show love to one another, to cherish one another. Anger was catching, but so was love and kindness."

Paula felt ashamed, she had made her mother angry and now the whole family were angry with one another; she must put it right. First she would tidy her room, help Billy to get dressed and go downstairs to see if her mother wanted her to wash and dress Baby.

The angels looked at each other and smiled and the Littlest Angel followed Gabriel into the next room. Angie the seven year old and five year old Billy were shouting at each other, Billy was still in his pyjamas.

"Get dressed, Billy!" shouted Angie.

"Not going to!" cried Billy sulkily.

"You've got to!" shouted Angie.

"Try and make me!" shouted back Billy.

Angie threw herself on Billy and they began to fight punching, pinching and kicking in a frenzied huddle. The Littlest Angel looked with dismay at the struggling arms and legs that were Angie and Billy. He stepped forward

bravely, avoiding the thrashing arms and legs and firmly grabbed both their arms and pulled them apart. They sat looking at each other in surprise, it came to them both at once, the standard they had learned in Primary.

"Jesus said, another commandment I give unto you, that ye love one another as I have loved you."

Angie blinked back her tears and rubbed her pinched arm.

"I'm sorry Billy, I kicked you. I shouldn't have." She helped him up from the floor.

"O that's all right," he said, "I shouldn't have kicked you."

"Billy?" said Angie, "look, I'll run the water for your wash, if you get your clothes ready."

"All right," said Billy and began to remove his pyjama jacket.

"Look Billy, lets' try and help Mummy shall we? I think she was almost crying this morning"

"O.K?" said Billy going into the bathroom.

"Don't forget your teeth!" Angie said and she began to pick up her own pyjamas from the floor and fold them up.

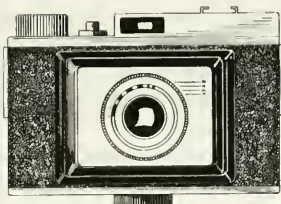
Paula was surprised to see her little sister busily making the beds, when she came into their room.

"Billy and I are going to help Mummy today," Angie announced pulling the bedspread somewhat crookedly over her bed.

"Good idea," Paula smiled as she helped her straighten it.

When all three of them, no, all five of them, for the angels were right behind them, came downstairs; to their joy they heard their mother singing. Angie took the tea towel and wiped the dishes, Billy put away the crockery and folded the tablecloth. Paula took Baby and washed and dressed her and put

Continued on Page 56



'STAR' Photography Contest

★ In order to provide a further outlet for the talents of our members, the directors of Deseret Enterprises Ltd., have agreed to sponsor yet another competition in our present series, this time on photography

Rules for the competition are as follows:-

1. The contest is open to all Latter-day Saints.
2. Only one photograph may be submitted in each of the 3 divisions.
3. The photographs must be in black and white and printed on a glossy **not** matt surfaced photographic material suitable for reproduction in this magazine. Size Whole plate or Half plate.
4. The name, address, together with the name of the branch or ward of the contestant should be typed or written on a small label and stuck lightly on the reverse side of each photograph submitted. (Not written on the back of the entry).
5. Each entry should also have another small label affixed giving the title of the entry and where possible the photographic data e.g. film used, shutter speeds, exposure etc.
6. Every entry must of course be the competitors original work and is only accepted on the understanding that this is so, that the entry has never been published, and will not be offered for publication until after the results have been published in this magazine.
7. All entries must be received by November 30th. 1968, which is the closing date.
8. The judges will be appointed by the board of Deseret Enterprises Ltd., and the decision of the judges will be final.
9. One first place prize will be awarded in each of the three divisions together with special certificates of merit for first, second and third place winners.
10. The Millennial Star reserve the right to publish from time to time any of the photographs entered for this contest. All entries will become the property of the Millennial Star and will not be returned.

Division 1: Land or seascapes

Division 2: Still life compositions.

Division 3: Dramatic effect.

Competition sizes: Whole Plate ($8\frac{1}{2}'' \times 6\frac{1}{2}''$) Half Plate ($6\frac{1}{2}'' \times 4\frac{3}{4}''$)

★ Please protect your entry by putting it in an envelope reinforced with a piece of cardboard, and marking on the outside PLEASE DO NOT BEND.

Short Story

Continued from Page 54

her in her playpen. At last Mother came into the room smiling.

"You've been such wonderful helpful children, this morning. I've decided to take you on a picnic," she said.

"A picnic! Yipee!" yelled Billy.

"Of course you'll need our help?" asked Angie.

"Of course," laughed her mother.

The angels stood by silently in the corner and watched the gleeful preparations for the picnic. All day long they stayed with the Grey Family and enjoyed the picnic with them. The family did wonder why Baby was so good, what they did not know was that the Littlest Angel was by her side all the time keeping her company.

At length the picnic was finished and they all returned home to help Mother Grey prepare Father Grey's dinner, again all was harmonious in the Grey family. When Father returned home after a hard days work at the office, he was surprised and pleased to find such a happy and congenial family; he sighed with contentment.

It was soon time for the smallest Greys to go to bed.

"Daddy, you say the prayers tonight, please?" asked Angie.

They knelt in prayer, the angels with them.

"Dear Father in Heaven, thank you for making our home, a little bit of

heaven," prayed Father Grey.

The children sighed their Amens as the prayer came to an end. Gabriel touched the Littlest Angel on the shoulder.

"Time to go home," he whispered.

A tear trickled down the Littlest Angel's nose and fell onto Billy's hand, he didn't want to leave the family he had loved being with so much.

"Hey! It's raining," cried Billy.

"Don't be silly, Billy, how can it be raining in doors," laughed Angie.

Baby Grey waved her little fat hand as the angels turned to go.

"Goo!" she said to the Littlest Angel.

He smiled and took hold of Gabriel's hand and then up, up, up, into the blue-black velvet sky, spotted with a million twinkling stars, they rose. Up, up, up they went, high above the spinning globe called earth.

"O a shooting star," sighed Paula gazing out of her window into the night.

Not a shooting star at all, but the Littlest Angel and Gabriel returning to their celestial home. The Littlest Angel sighed, he was tired, soon he would be home and in the arms of his dear mother, Ariel, and he would tell her how his first assignment had been so successful.

Well, he had a good teacher, he pressed Gabriel's hand warmly as up, up, up they ascended into the glorious heavens above.



There is nothing in this world that can bring a family closer together than sharing and sacrificing in a spirit of love, and nothing that can build that love so much as spiritual experiences which become . . .

A Family Affair

by Rosalind Farnsworth

★ I cherish the days of my youth, for I grew up in a wonderful family where monetary treasures were few, but where love and spiritual blessings were abundant.

The family experiences I remember best are those associated with activity in the Church. We went to Church together as a family. Our parents never sent us, they always took us. I can't remember a Sunday when my father or mother was not there. We had family home evening and family prayer. Every evening before supper we read a chapter from one of the standard works of the Church. This brought us closer to each other and gave us greater understanding of the scriptures. As a large family of very humble circumstances, we had to share many things and sometimes go without, but this also increased our love and appreciation for one another.

Our Church activities led to one of

the choicest experiences of my life that of sharing the financial responsibility of keeping a missionary in the field. I would like to relate this experience as a tribute to my family, and to share with others the joy we received in participating in a spiritual experience.

I was especially close to my older brother, the eldest in our family of nine children, when he left for the Southern Far East Mission. I thought I would not be able to bear his leaving, because we were so close to each other. I still think he is one of the greatest individuals I have ever known because of his righteous example to his younger brothers and sisters. We love him very much.

After I graduated from school I went to the City where I could work and earn enough money for college. I kept thinking of my brother and how much

I loved him. And then it dawned on me that there was a practical way to show my love. I could help him financially while he was serving his mission. My plans had been made to attend college that fall, but I gave much thought and prayer to finding out what I really should do. Then one Sunday while I was trying to make the decision, I attended a stake conference where Elder S. Dilworth Young was the speaker. He talked about our obligation to our parents and brothers and sisters when they were in need. I felt that I had received a definite answer. I talked to my father and told him of my desire. He was reluctant to place a burden on me and wanted me to continue my schooling, so he assured me that they could manage and that it was his responsibility. I explained that I felt the Lord wanted me to help, and that I wanted to do it. Father finally consented, and I had the major support of my brother for a year of his mission. This was one of my choicest experiences. The Lord blessed me abundantly, and I was able to provide financial support for my brother and save ample money for college the following year.

Following this experience each of the children did a large part of supporting another in the mission field. After my brother returned home and I was old enough for a mission, a family council was held to decide how my mission expenses would be met. It was decided that my older brother and a younger sister would help, along with an aunt and uncle who had offered. As those hard-earned checks came to me on my mission, my love and appreciation for loved ones at home increased. My brother was attending college and helping me, and my sister was working and filling a stake mission at the same time.

The next two in line for missions were a brother and a sister. They left about two months apart. After my sister's farewell, my father was asked by a ward member who realized our family's circumstances, "Brother Farnsworth, how can you possibly support two on a mission at the same time?"

My father answered, "We have 57 calves, and if it takes all 57 and everything else we have, we'll make it!"

When my mother was asked a similar question she remarked, "we take it as it comes, a day, a week, a month at a time; and with faith and hard work we will make it."

I have been warmed many times by their great faith and willingness to serve the Lord. This has been invaluable training for us children.

Recently I went home to visit, and my ten-year-old brother came running up to show me a new watch. It was anything but fancy, but having it made him feel like he owned the world. Later I asked Mother where he got the money for it. I learned that he had worked with an older brother, baling hay for a local rancher; he had bought the watch, but he had sent most of the money he had earned to the missionaries. Tears filled my eyes, as I watch that so-very-young little brother skip happily down the street to join his friends. I knew nothing of material worth could bring the joy that filled my heart at that time. Often I have prayed that I might have children as choice as my brothers and sisters, and that I might be as good an example and parent as my father and mother. Today our family has three missionaries in the field.

There is nothing in this world that can bring a family closer than love in the home. Nothing can build that love so much as sharing spiritual experiences.

A Testimony Builder



Burn The Book

By Don Vincent Di Francesca

★ I was born September 23, 1888, in the town of Gratteri, province of Palermo, Sicily, a son of Joseph D. and Marianne D Maria Francesca. On February 22, 1892, my mother passed away; and with my brother Antonine and my sister Josephine, I went to live with my mother's parents.

When I was seven years of age, I attended elementary school. My grandfather, wishing that I might receive training of a religious nature, arranged for me to be taught by his cousin, Vincent Serio. I was so successful in developing the art of reading scripture that by the time I was 11 years of age

my teacher praised me well, saying that I was blessed to have such a great gift.

In November 1900, I was permitted to enroll in a high school run by a religious order, and I studied religion there until 1905. Meanwhile, my brother Antonine, who had immigrated to New York City, invited me to come to America. So, at 17 years of age, I sailed from Naples, arriving in New York on October 12, 1905. There I met a friend of my brother, Ariel Debellon, a pastor of the Italian branch of one of the protestant churches, who engaged me as a teacher to serve members of his congregation.

He was so impressed with my gift in reading the scriptures that he suggested I attend Knox College in New York City. I followed his advice and received my degree in religion November 24, 1909.

GOD WAS MINDFUL

As I think back over the events of my life leading up to a cold morning in February 1910, I cannot escape the feeling that God had been mindful of my existence. That morning the caretaker of the Italian chapel delivered a note to me from the pastor, advising me he was ill in bed and asking me to come to his house, as he had important matters to discuss with me regarding the affairs of the parish.

As I walked down Broadway, the strong wind from the open sea blew cold against me, so I held my head down and turned my face away from the wind. It was then, I saw what appeared to be a book lying on top of an open barrel of ashes, set there to be picked up by the garbage collection wagon. The form of the pages and the manner in which they were bound gave me the impression that it was a religious book. Curious. I picked up the book and knocked it against the side of the barrel to shake the ashes from its pages. The book was written in the English language. I looked for the frontispiece, but it had been torn away.

WIND TURNED PAGES

As I stood there with the book in my hands, the fury of the wind turned the pages, and one by one, the names Nephi, Mosiah, Alma, Moroni, and Isaiah, appeared before my eyes. Since the cold wind was bitter, I hurriedly wrapped the soiled book in a newspaper and continued my journey.

At the parish house I gave a few words of comfort to my colleague Scrillo and agreed to the services he requested of me during his illness. As I walked back to my own lodgings, my mind dwelt on the book in my hand and the strange names I had read. Who were these men? Who was this prophet Isaiah? Was he the one I had read about in the Bible, or was he some other Isaiah?

Back in my room I carefully turned the torn pages and came to the words of Isaiah, which I read most carefully. What could be the name of the church that taught such doctrine in words so easily understood? The cover of the book and the title page were missing. I read the declaration of witnesses in the opening pages and was strongly impressed by the strength of their testimonies, but there was no other clue to the book's identity.

CLEANED SOILED PAGES

I purchased some alcohol and cotton from the drugstore beneath my lodgings and began cleaning the soiled pages. Then for several hours I read what was written in the book. When I had read chapter ten of the Book of Moroni I locked the door of my room, and with the book in my hands, I knelt down and asked God, the Eternal Father, in the name of his Son Jesus Christ, to tell me if the book was of God. As I prayed, I felt my body becoming cold. Then my heart began to pound, and a feeling of warmth and gladness came over me and filled me with such joy that I cannot find words to express. I knew that the words of the book came from God.

I continued my services in the parish, but my preaching was tinged with the

A Testimony Builder

new words I had found in the book. The members of my congregation were so interested in my words that they became dissatisfied with the sermons of my colleagues, and they asked them why they did not preach the sweet arguments of Don Vincent. This was the beginning of troubles for me. When members began leaving the chapel during the sermons of my colleagues and remained when I occupied the pulpit, my colleagues became angry with me.

CHRISTMAS 1910

The beginning of real discord began Christmas eve, 1910. In my sermon that evening, I told the story of the birth and mission of Jesus Christ as given in my new book. When I had finished, some of my colleagues, without any shadow of shame, publicly contradicted all I had said. The absurdities of their assertions so upset me that I openly rebelled against them. They denounced me and turned me over to the committee of censure for disciplinary action.

When I appeared before this committee, the members gave me what was supposed to be fatherly advice. They counseled me to burn the book, which they said was of the devil, since it was the cause of so much trouble and had destroyed the harmony of the pastoral brothers. I replied by giving my witness that the book they asked me to burn was the word of God, but because of the missing pages I did not know the name of the Church that had brought forth the book. I declared that if I were to burn the book, I would displease God. I would rather go out of the congregation of the church than offend him. When I had so stated, the president of the council ended the dis-

cussion, stating the council would decide on the matter later.

It was not until 1914 that I was once again brought before the council. The vice venerable spoke in a friendly tone, suggesting that the sharp words of the committee members at the previous hearing may have provoked me, which was regrettable, since they all loved me and were mindful of the valuable assistance I had always so freely given. However, he said, I must remember that obedience—complete and absolute—is the rule. The long suffering of the members, to whom I had continued to preach falsehoods, had come to an end and I must burn the book.

In reply, I stated I could not deny the words of the book nor would I burn it, since in doing so I would offend God. I said I looked forward with joy to the time when the church to which the book belonged would be made known to me and I would become a part of it. At this the Vice Venerable cried, "Enough! Enough!" He then read the decision that had been made by the council: I was to be stripped of my position as a pastor of the Church of the Good Shepherd and of every right and privilege I had previously enjoyed.

REMEMBERS LESSONS

Three weeks later I was called before the supreme synod. After giving me an opportunity to retract my previous statements, which I refused to do, the synod confirmed the judgment of the council. I was thus completely cut off from the body of the church.

In November 1914, I was called into the Italian army and sent to the Port of Naples. I saw action in France, where I experienced all of the sadness and suffering associated with the battles of World War I. Remembering the lessons

of the book I had read I related to some of the men in my company the story of the people of Ammon—how they refused to shed the blood of their brothers and buried their arms rather than be guilty of so great crimes. The chaplain reported me to the colonel, and the next day I was escorted to the colonel's office. He asked me to tell him the story I had related to the soldiers, as it is recorded in the twenty-fourth chapter of Alma. Then he asked me how I had come into possession of the book, and why I retained a book written in the English language and published by an unnamed church. I received as punishment a ten-day sentence on bread and water, with the order that I was to speak no more of the book and its stories.

RETURNED TO NEW YORK

After the end of the war I returned to New York, where I met an old friend who was a pastor of the Methodist Church and who knew the history of my troubles. He felt I had been unfairly dealt with, and he began interceding for me with members of the synod. I was finally admitted to the congregation as a lay member. As an experiment, it was agreed that I should accompany the Methodist pastor on a mission to New Zealand and to Australia.

In Sydney, Australia, we met some Italian immigrants who asked questions about the errors in the translations of the Bible as published by the Catholic Church. They were not satisfied with the answers given by my companion, and he became angry with them. Then they asked me about it, and, knowing I had the truth in the Book of Mormon, I once again told the story of Christ's appearance to the people of the land described there, and that Christ had



said "That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (3 Ne. 15:17.) When they asked me where I had learned such teachings, I told them of the book I had found. The story was sweet to them but very bitter for my colleague. He reported me to the synod, and once again their previous judgment was confirmed, and I was cut off from the church forever. Soon after, I returned to Italy.

In May 1930, while I was seeking in a French dictionary for some information, I suddenly saw the entry "Mormon." I read the words carefully and found that a Mormon Church had been established in 1830 and that this church operated a university at Provo, Utah. I wrote to the president of the university at Provo, asking for information about the book and its missing pages. I received an answer two weeks later, and was told that my letter had been passed on to the President of The Church of Jesus Christ of Latter-day Saints and that he would inform me about the book with the missing pages, which book did indeed belong to the Mormon Church.

A Testimony Builder

LETTER ANSWERED

On June 16, 1930, President Heber J. Grant answered my letter and sent a copy of the Book of Mormon, which had been translated into the Italian language in 1852 by President Lorenzo Snow while he was a missionary. President Grant informed me that Elder John A. Widtsoe was president of the Church's European Mission, with headquarters in Liverpool, England, and he would give my request to him. A few days later Elder Widtsoe wrote to me from Liverpool and sent me a pamphlet that contained the story of the Prophet Joseph Smith, telling of the gold plates and the coming forth of the Book of Mormon. At long last I had learned the rest of the story begun so long ago when, guided by the hand of God, I found the torn book lying on top of a barrel of ashes on a street in New York City.

On June 5, 1932, Elder Widtsoe came to Naples to baptise me, but a revolution between the Fascists and anti-Fascists on the island of Sicily had broken out, and the police at Palermo refused permission for me to leave the island. I was thus denied a chance for baptism at that time.

ASKED TO TRANSLATE

The following year Elder Widtsoe asked me to translate the Joseph Smith pamphlet into Italian and to have 1,000 copies published. I took my translation to a printer, Joseph Gussio, who took the material to the Catholic bishop of the diocese of Cefalu. The bishop ordered the printer to destroy the material. I brought suit against the printer, but all I received from the court was an order to him to return the original booklet, which he had thrown into some waste paper in a cellar.

When Elder Widtsoe was released as president of the mission in 1934, I started correspondence with Elder Joseph F. Merrill, who had succeeded him. He put my name on the mailing list for the *Millennial Star*, which I received until 1940 when it was stopped because of World War II. In January 1937, Elder Richard R. Lyman, successor to President Merrill, wrote to me, advising me that he and Elder Hugh B. Brown would be in Rome on a certain day and I could meet them there and be baptised. The letter was delayed because of the war, and I did not receive it in time.



From then until 1949, I was cut off from all news of the Church, but I remained a faithful follower and preached the gospel of the dispensation of the fulness of times. I had copies of the standard works, and I translated chapters into Italian and sent them to acquaintances with the greeting: "Good day. The morning breaks—Jehovah speaks!"

On February 13, 1949, I resumed correspondence with Elder Widtsoe at Church headquarters in Salt Lake City.

Elder Widtsoe answered my letter October 3, 1950, explaining that he had been in Norway. I sent him a long letter in reply in which I asked him to help me to be quickly baptised, because I felt that I had proven myself to be a faithful son and pure servant of God, observing the laws and commandments of his kingdom. Elder Widtsoe asked President Samuel E. Bringham of the Swiss Mission if he could go to Sicily to baptise me. On January 18, 1951, President Bringham arrived on the island, and I was baptised at Imerese, Province of Palermo. According to the records of the Church, this was appar-

ently the first baptism performed on the Island of Sicily. Then on April 28, 1956, I entered the temple of Bern, Switzerland, and received my endowments.

At last, to be in the presence of my Heavenly Father! I felt I had now proved faithful in my second estate, after having searched for and found the true Church by means of an unknown book that I found so many years ago, lying on an open barrel of ashes in the city of New York.

Elder Don Vincent Di Francesca died Nov. 18, 1966, at Gesta Grätten (Palermo) Italy.

WORDS AND THOUGHTS OF A RELIEF SOCIETY SISTER

by May Milner, Ipswich Branch

R Relief! What a nice sounding word it is;
 E Empathy too, is another so great, and
 L Love certainly is, in opposition to hate, while;
 I Idleness is shunned by 'Relief Society Sister's, but;
 E Energy is used regardless of state, and;
 F Faith, Hope and Charity are words of excelled rate.

S Solace and sincere sermons
 O Our dear Saviour gave; His
 C Compassion and courage so many do crave.
 I Inspiration and integrity, He had both of these.
 E Endurance and endearment, excelled He with ease,
 T Tenderness and Mercy, He gave to the sick and blind,
 Y Yet! He was crucified; tortured and died, for all mankind.

S Sadness and sorrow our Dear Saviour knew, resulting in
 I Innumerable blessings for me and for you.
 S So cast off the old man, and put on the new,
 T Thousands are called, but the chosen are few.
 E Eternal life is offered us, for true repentance of our sins: Oh!
 R Rejoice! Rejoice! give thanks unto our Lord; Come,
 S Sing to Him, dear sisters, all of one accord.

The Population Explosion



★ In 1968, when the Prophet sends out the Twelve, the seventies, and the numerous elders and sisters to teach the Gospel to all the world, there are three and a quarter billion people, or about 13 times as many as when the first commission was given 18 centuries ago.

It is estimated that there were only 25 million people on the whole earth when Moses led the children of Israel from Egyptian bondage; and a quarter billion when the crusades were marched and when Columbus crossed the Atlantic and when the Pilgrims came, the population remaining almost static for six centuries while war, pestilence, and famine offset the natural growth.

It is estimated that there were one billion people on earth when the Church was organized in 1830, another billion one hundred years later when we celebrated the centennial, and another billion 31 years later; and that there may be another billion after 14 more years have passed.

There could be 7 billion on earth while most of you are still living. And then in another century, 42 to 45 billion people may be upon the earth. So we should get busy before the population explosion loses us.

We are not discouraged, because our ratio is bettering all the time. On April 6, 1830, there was one Latter-day Saint to 166 million people. In 1840, there was one to 35,000; in 1920, one to 3,400; in 1955, one to about 1,800; and today, approximately one of every 1,500 souls in the world is a member of The Church of Jesus Christ of Latter-day Saints. We are becoming numerous.

—Elder Spencer W. Kimball

Mormon Was A Great

By Elder Marion D. Hanks

Assistant to the Council of The Twelve

★ Mormon, compiler and abridger of the Book of Mormon, was a prophet and holy man who also served as commander of the armed forces of the Nephite nation. Combining in his character the qualities of great strength and deep spirituality, he was a teacher and guide to his people, testifying of Jesus and crying repentance to them while he led their armies to brilliant military victories.

Sickened with their unrighteous arrogance when his people, forgetting God, celebrated their soldierly triumphs by boasting of their own strength, Mormon refused for a time to lead them in battle. He condemned their oaths of vengeance and death against their enemies, but relented when their dreadful defeat and destruction became inevitable; he marched with their armies and died with them in the terrible struggles that resulted in the virtual extinction of the Nephite nation.

He was named after the land of Mormon, where Alma, converted through the preaching of Abinadi, found refuge from King Noah's court and established the Church of Christ. Mormon, with all his other duties, served as historian and custodian of the records of his people and was assigned the monumental task of abridging those records into a concise account. As chief literary figure and labourer his name was given to the completed record, though in fact it was written by many authors.

Mormon the Man

What went into the making of this prophet-general-historian? What mattered most to him? What did he teach? How well did his life reflect his convictions?

Mormon was a "pure descendant" of Lehi and of Nephi. It is remarkable to observe how early in life his disposition and commitment became evident:

At ten years of age he was known by responsible men to be a "sober child, . . . quick to observe," and received a significant assignment for the future.

At 11 he traveled with his father to the land of Zarahemla.

At 15 he was "visited of the Lord, and tasted and knew of the goodness of Jesus."

In his sixteenth year he commanded the armies of the Nephites.

In his teens he fearlessly sought to preach repentance to the people at a time when they had "no gifts from the Lord, and the Holy Ghost did not come upon any."

As with other great men, as with the Lord himself when he was on the earth, Mormon's remarkable mission and contribution took form while he was very young; he made up his mind and committed his life in his early years. The great promise was fulfilled in a life of selfless service.

He Loved the Lord

The signature of his service is found

Prophet, Commander

in Mormon's simple statement:

"Behold, I am a disciple of Jesus Christ, the Son of God. I have been called of him to declare his word among his people, that they might have everlasting life."

He believed and taught forcefully that "in Christ there should come every good thing."

He urged them to "search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, . . . ye certainly will be a child of Christ," for, he said, Christ "advocateth the cause of the children of men."

He Loved His People

Notwithstanding their wickedness, Mormon loved his people:

"I had led them many times to battle, and had loved them, according to the love of God which was in me, with all my heart; and my soul had been poured out in prayer unto my God all the day long for them. . . ."

"And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ. . . ."

"I love little children with a perfect love; and they are all alike and partakers of salvation."

Mormon prayed for his people, noting that their repentance was not sincere but was the "sorrowing of the dam-

ned." and that "the day of grace was passed with them, both temporally and spiritually."

The earnest ambitions of his heart were "that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment-seat of Christ."

A Wise and Faithful Teacher

Mormon lived his convictions. The great spiritual depth of his teachings was combined with wise counsel for the daily problems of life and personal conduct consistent with his professions. Humbly he pleaded with his people to live with honour, to protect "that which (is) most dear and precious above all things, which is chastity and virtue."

He urged them

- ★ to "pray unto the Father with all the energy of the heart."
- ★ to "know that God is not a partial God."
- ★ to have charity, for "charity is the pure love of Christ, and it endureth forever."
- ★ to pray and act and give "with real intent of heart."
- ★ to be sensitive to the Spirit of Christ, which is "given to every man, that he may know good from evil."
- ★ to believe in prophets and angels and miracles, "for God works in divers ways" to "manifest things

unto the children of men."

- ★ to believe in the restoration of the Jews and the Lamanites, in the gathering in of the house of Jacob and the house of Joseph.

Admonition and Promise

Much of Mormon's life was lived amidst carnage and destruction and tragic unrighteousness, yet he fought both evil and enemy to the death. Strong and faithful himself, he sought to the end to bring his people to repentance. His valedictory may well have been in his plea that "they who have faith in him will cleave unto every good thing," and in the admonition delivered through his son Moroni:

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God."



Elder Marion D. Hanks



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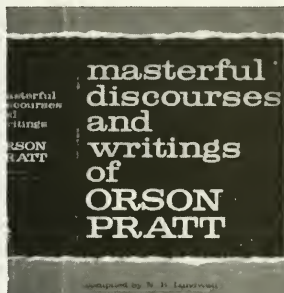
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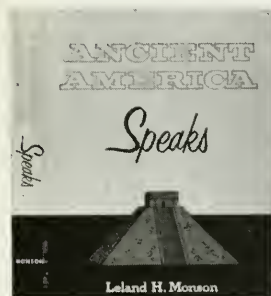
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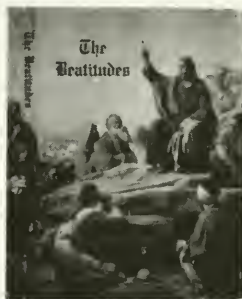


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PRAYER

By Kathleen P. Ramsbottom

Helps In Any Case

★ As Amy stood at the window and gazed out upon the green fields with the hills beyond ablaze with colour, her thoughts made her lovely hazel eyes fill with tears. Why should everything look so alive, so full of life while she was so full of despair, and with no desire to go on living. What should she do? The Relief Society Sisters had been again to-day wanting her to return to the Church. How could she go back after all these months away. How could she face everyone after the tragic loss of her young husband. It was alright for everyone to say it was not Gods fault that she was now alone, didn't they all say come back to Church amongst your friends and it will help to fill the gap. But why had God taken Keith from her, why had he let this happen to her, why, oh why, had she been robbed of the one person who had meant everything in the world to her, what had she done to deserve this, had she not kept Gods commandments to the best of her ability, had she not lived as a good Latter-day Saint woman should.

And then after only two years of happiness her life was now meaningless and empty. Why had it to

happen. They were so very happy together and the plans that they had made for the future were now lost. He was a young and brilliant Lawyer. Amy remembered with tears in her eyes the night he came home full of life and so excited. He had been given the opportunity to go to a neighbouring city to defend a very important client, it had all been arranged, he was to fly that very next day in a chartered plane. How happy they had been that night, she remembered how the Elders had visited them and shared their happiness with them, in prayer, thanking God for all his blessings little knowing it was their last night together. She again relived the hours after his departure when she was told that owing to a freak storm and bad visibility the plane had crashed killing all on board. Her relatives and friends had taken care of everything as she lived those hours in a daze. When thankfully she was all alone with her thoughts. If only God had granted them a child it would have been part of him left with her to cherish, but it was not to be. As the sun was sinking fast on the horizon and shadows began to form, Amy turned away from the window and prepared to retire. She

thought again of what she should do when quite suddenly she had a great desire to pray to our Heavenly Father. After many months without prayer Amy felt quite strange kneeling there all alone.

With tears falling from her eyes she whispered, "Dear Heavenly Father, forgive me for turning away from you all this time, please show me what to do, I am so very lonely without Keith, why oh why did he have to leave me". Nothing stirred in the evenings stillness except the sobs from Amy. Quite suddenly as Amy knelt in her despair it seemed as though a shaft of Golden

light broke through the darkness in her mind and she remembered the time when they were married for time and all eternity in the Temple; of the promise that they would never really be apart. Then a very small voice seemed to whisper "All is well, all is well". Amy wept with joy as she realized how wrong she had been to deny God by staying away from Church and turning away from all her friends. The tears she shed now were for joy at the thought that she would one day be reunited with her loved one, it was like a curtain of darkness being lifted from her eyes and a dawn full of promise within her grasp.

Luton Ward Plans Reunion At 'Help Dedicate' Ward Dinner

★ Present and former members of the Luton Ward, London Stake, are invited to participate in "Help Dedicate" banquet at the chapel, Saturday, 12 October. Help us make this a big reunion. Dedi-

cation is planned next spring. Make reservations now for the banquet with Bishop M. C. Noyce, 1 Devonshire Road, Harpenden, (phone: Harpenden 2715).



Bishop Monitor C. Noyce, left, and Sister Noyce present tickets to Mayor C. Jephson and Mayoress Jephson to attend Luton Ward 'Help Dedicate' dinner and show on Oct. 12.

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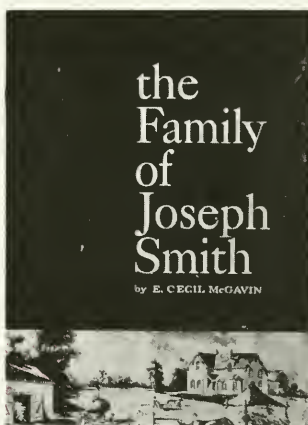
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Restored Gospel Offers Nations Answer For All Social Requirements

By President David O. McKay

★ "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, . . . and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made. Joseph Smith, to whom the inspiration came, was but twenty-five years of age. It is a marvelous declaration, great in its prentention, comprehensive in its scope—"Mine everlasing covenant (the gospel) is sent into the world, to be a light unto the world."

On Bedloe Island, at the entrance of New York Harbour, there stands a Statue of Liberty, a light of the nations. What it has meant to thousands and hundreds of thousands of the down-trodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production *The Melting Pot*, from which I quote (David, the immigrant Jew, is speaking):

"When I look at our Statue of Liberty I just seem to hear the voice of America: 'Come unto me all ye who are weary and heavy-laden, and I will give you rest—rest.'"

What the Statue of Liberty has symbolized to the oppressed and down-



trodden of Europe, the gospel of Jesus Christ is to the world.

The restored gospel, the Church, has reared an ensign to the nations, invites the world to peace, to rest, to contentment.

And what does that ensign offer to the nations?

Forty-seven years ago, Elder Stephen L. Richards answered that question as follows: "There are provided within the

The Prophet Speaks

Church agencies and facilities which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organisation of the wards opportunities for every person to receive legitimate training in society, intercourse, and the cultivation of all the desirable traits of character that go to make up good men and good women." (Annual Conference, April 6, 1920.)

Sitting in the audience on that occasion was a statesman who had won national and international eminence, not only as a great leader in the political world, but also as a speaker and writer on religious topics. He was William Jennings Bryan, who only a few months before had written an article for a current magazine entitled "In the World, of the World, and for the World," wherein he outlined a number of ways in which he thought the church could make the world a better place in which to live. "My suggestion, therefore," I read from his article, "is that an effort should be made to set up a Christian standard for Christian communities, and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands."

Such an organization is the restored Church of Jesus Christ, functioning effectually, as the Apostle Paul says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, (Even) unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

I invite you today to have in mind the various organisations of the Church:

first, the priesthood quorums; second, the auxiliaries; third, educational opportunities; fourth, judicial phases of the Church; and fifth, the ecclesiastical groups. To elaborate on each one would occupy more time than I can give, but we can just glimpse it.

Consider the priesthood of the Church. Picture therein the men and boys organized in working sections or groups, from the father ninety years old, down to the boy twelve years of age. In these groups you find exemplified all that human society seeks in social groups and in societies. There is opportunity in these quorum groups for fellowship, brotherhood, and organized service. No man who is worthy of that fellowship can be kept out from it—not one!

Those who are active are working in an organized way for the betterment of one another, for the personal welfare of the membership and for the good of society as a whole. If we consider no further than the quorums, is not that a sublime picture, where men and boys may congregate, associate, affiliate in service for humanity, in which every man considers everyone a brother? In that quorum the doctor sits by the side of a carpenter, each interested in the most ennobling of aspirations—worship of God and helpful service to humanity! There is the essence of priesthood work in the Church; and, in the achievement of the purpose, every act and influence should be performed or wielded only "by persuasion by long-suffering, by gentleness and meekness, and by love unfeigned; . . ." The words of the Prophet! (D&C 121:41.)

In addition to quorums, there are Young Men's and Young Women's Mutual Improvement Associations, having charge of the recreation for the

young, guiding the leisure hours of the youth as emphasized by Mr. William Jennings Bryan—one of the great problems facing civilization today! In these groups you have an organization of young men and young women, directing in music in art, in debating, in drama, as well as in other uplifting activities of community life.

All quorums and groups are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in quorums and auxiliary organizations.

Let us take one stake for example: I refer now to notes taken on a visit made in 1950 here in Salt Lake City. Among the groups in the Melchizedek Priesthood of that stake were 804 men serving without one penny of compensation for the betterment of society every week, and some of them every day.

If the high council and members of the bishoprics in that stake who are working with young boys between the ages of twelve and twenty-one be included, there were a total of 1,022 men.

The number of officers and teachers in the auxiliaries in the twelve wards of that stake was 1,950, so adding this number to the 1,022, we have a total of 2,972, or approximately 3,000 men and women teachers.

In addition, there were missionaries labouring under the direction of the stake presidency. In this one stake, they had held 2,715 meetings in homes in this city. They had baptised, since the first of the year, 106 converts and ten children who had gone beyond the age of eight years.

The Church progresses only as fast as these groups work in perfect harmony.

In the Doctrine and Covenants, we read: "It is the duty of the (priesthood)

to watch over the Church always, to be with and strengthen them." (See *Ibid.*, 20:53.) This is a layman's Church.

And what a message the Church has for this distracted world! "Its appeal," as Kent says of true Christianity, "is universal—to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one Supreme Ruler of the Universe, but the Father of *each* individual, a God of justice, yet a God of love, constantly watching over and guiding even the humblest of His children."

The Church, with its complete organization, offers service and inspiration to all. It is "pre-eminently a social religion." In quorums and auxiliaries it "aims by training the individual conscience and will to establish a closely knit, World-wide fraternity." It is in no sense ascetic. Instead of taking men out of the world, it seeks to develop perfect, Godlike men in the midst of society, and through them to solve the problems of society.

There is not a principle which is taught by the Saviour of men but is applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them wholeheartedly. I like to study them. I like to teach them. It is a joy to try to live them. Every phase of the restored Church is applicable to the welfare of the human family.

Twelve thousand missionaries and more, each paying individually or with the aid of parents his or her own expenses, are declaring to a troubled world that the message heralded at the birth of Jesus, "Peace on earth, good will toward men," (see Luke 2:14) may become a reality by compliance to the

Continued on Page 78

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The Prophet Speaks

Continued from Page 76

principles of the gospel.

As the Saviour said to the eleven disciples, and to all whom they appointed, so he says to his authorized servants today: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded." (See Matt. 28:19-20.)

Where, however each missionary of old could speak only to one person, the representatives of Christ today can speak to millions. A sentence uttered in an ordinary tone of voice can encircle the globe in less than a minute. Daily, nations are becoming more closely united. The interest and destiny of each one becomes more closely the interest and destiny of all.

In the ecclesiastical groupings, there is opportunity for social welfare such as cannot be found in any other organization in the world. Thus does the Saviour and his Church become my inspiration, my ideal in life. I think it is the one great thing for which man should strive. It presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

May he bless the priesthood throughout the Church, the auxiliary associations, and all men and women who seek to instil into the hearts of men the redemptive power of Jesus Christ, the Son of the Living God. May all utilizing the organization of the Church continue more zealously "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of knowledge of the Son of God, unto a perfect man, (even) unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

God bless and prosper the Church as it bears witness to the reality of the personality of Deity and to the fact that God has again revealed himself to man and established a means whereby spirituality, brotherhood, and universal peace may be fostered among the children of men.

The Lord help us to be able to prove to the world that the restored gospel is just what the world today is longing for; and when they see it, may they know, as you and I know that the everlasting gospel is a light to the world. May it ever be a light to the nations, a guiding solution of all the world problems.



Miscellaneous Items

2 Huddersfield Brethren Much In Demand

ENTERTAINERS

★ Two active members of the Huddersfield Ward, Leeds Stake, are always in great demand for they certainly are "the life of the party" wherever they appear on programmes.

"Head-knocking" musician, Cliff Ford, can play a tune on his head. He has proved this many times and did so recently on Granada television programme, "Nice Time".

Harry Kilner, has a wealth of good, clean jokes, he has collected over a long period and appeared on the ABC programme 'Strictly for Laughs'.

Bro. Ford was volunteered for his appearance on television by his wife, Sis. Jean Ford when the announcer issued an appeal for someone who could play a tune on the head.

Bro. Ford makes the music by tapping his fist on top of his head and making noises come from his larynx, while his mouth is open. He was a club singer for more than six years, with a partner, but recently has performed as a soloist. The Fords have two children.

Bro. Kilner answered an advertisement to take part in a comedy panel game as a contestant to outwit famous comedians. He is a progress clerk.

THE THINGS THAT COUNT

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by not things afar,
Not what we seem, but what we are—
These are the things that make or break
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but what we do—
These are the things that shine like gems
Like stars in fortune's diadems.

—Anonymous

OBITUARIES

★ Rebecca Sootheran aged 87 years, of Scarborough Branch, North British Mission. Affectionately known to all in the district as Aunty Betty, she set an unflinching example of faith and knowledge of the love of the Lord. She was much loved by everyone and will be sadly missed.



Temple Schedule

OCTOBER

- 5—Br. South, N. British
- 12—British, Cen. Brit., Irish
- 19—Leicester, S.W. Br., Manchester
- 26—London, Leeds, Sunderland

NOVEMBER

- 2—Br. South, N. British
- 9—Brit., C. Brit., Scotland
- 16—Leicester, Manchester
- 23—Sunderland, Leeds
- 30—London, S.W. Br.



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The government of the Almighty has always been very dissimilar to the governments of men, whether we refer to His religious government, or to the government of nations. The government of God has always tended to promote peace, unity, harmony, strength, and happiness; while that of man has been productive of confusion, disorder, weakness, and misery.

—Joseph Smith

